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Statements of the
persecution of the



STATEMENTS
OF THE
Persecution of the Protestants
IN THE
SOUTH OF FRANCE,

SINCE THE
RESTORATION OF THE BOURBON FAMILY:

CONTAINING
A PETITION,
Addressed to LEWIS THE EIGHTEENTH, by the principal
PROTESTANTS of NISMES;

A Narrative
IN DEFENCE OF THE PROTESTANTS OF LOWER
LANGUEDOC,
Which was laid before the King;
AND OTHER IMPORTANT DOCUMENTS:

TOGETHER WITH A
PREFATORY ADDRESS,
AND
SUMMARY OF THE PERSECUTIONS
*Endured by this oppressed People from the earliest Periods
of authentic History to the present Time.*

BY THE REV. I. COBBIN.

“How long, O Lord, holy and true, dost thou not judge and avenge
“our blood on them that dwell on the earth?”—REV. vi. 10.

SECOND EDITION,
Revised and corrected; with important Additions.

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ADVERTISEMENT.

HAD the following Pamphlet contained any thing of *political invective*, it certainly should not have had the sanction of my name, however limited its influence ; for though, in the circles of society, the Minister mingles the *Citizen* with the sacred character, and claims a right to deliver his opinions *without being responsible to any for using the freedom of the parlour or the drawing-room*, it is widely different when he presents himself to the Public either in the *pulpit* or from the *press* ; and he forgets the dignity of his sacred office, if he becomes the trumpeter of *any party*, and uses the influence of his character, either to *eulogize* the powers that be, or to *declaim* against them.

I have obtained the most satisfactory account



respecting the *name of the writer of the Defence*, and all the circumstances which led to its publication; but I should think myself highly censurable, were I to gratify the public curiosity, and confirm the truth of its allegations, at the expense of the liberties or lives of individuals, the mention of whose names might be productive of the most fatal consequences to themselves.

If I could be indifferent to the *subject* of the Pamphlet, and leave it to die away in silence; I should consider myself as undeserving the names of *Christian* and *Minister of Jesus Christ*: I should forget one of the most distinguishing features of the Christian character—to “weep with those that weep;” and, while the voice of my brother’s blood crieth from the ground, I should consider myself more wicked than Cain, to ask, “Am I my brother’s keeper?”

Should this Pamphlet, and the remarks annexed to it, lead to a clearer developement of the truth of those facts to which it relates; should it stir up the friends of religious liberty to increasing vigilance; and be productive

of any active measures for the future security of our Protestant brethren in France, who make but one ecclesiastical body with ourselves, I shall willingly bear any censures which party-men may bestow upon me for meddling with the subject.

I hope it will be clearly understood that this Publication is not designed to injure the cause of *Catholic Emancipation*; for that cause I have always been an humble but zealous advocate; and, while I remain a friend to full toleration, I must always continue so. It does not form a part of the creed which I learn in the Bible, “Let us do evil that good may come.” These pages are directed solely against *intolerance*; and against that, I trust I shall ever continue a decided enemy, whether I behold it in Catholic or Protestant.

I wish to add, that the Pamphlet was put into my hands already *translated and printed*, that I was only allowed *a few days* to draw up the hasty sketch and preface which accompany it; and that the first edition was hur-

ried through the press with so much rapidity as not to allow *time for a revisal*.

The present edition appears in a corrected form, and contains some further information of *considerable importance*, for which the reader is referred to the Appendix.

I. COBBIN.

Maida Hill, Paddington,
Nov. 6, 1815.

PREFATORY ADDRESS.

THE Pamphlet here presented to the Public was printed in Paris, and *suppressed*: this is no small argument for its *truth*: had it been false, it would have been liable to prosecution; but, as it contains some unquestionable facts, this was all the remedy that could be devised to prevent the knowledge of them from spreading throughout France. Its credit, however, does not rest upon mere inference: many letters have reached this country which corroborate the awful facts here detailed, and some of them from *the most credible authorities*; were liberty granted, the names of these correspondents could be stated, and, from their *known respectability*, the public must give them credit.

Yet it is astonishing to observe how wilfully incredulous some people are about the affair which it narrates; and when these respectable names are mentioned, they reply, that these are *interested* persons, imbued with the party spirit of the sufferers. But if these witnesses are not to be credited, where is evidence to be obtained, or, how can we arrive at the truth on any subject? Is it to be supposed that the criminal party will condemn themselves, and publish their guilt to the world? And are there not to be found

among the sufferers, men of the strictest probity, who have the remains of the spirit which influenced a Du Bose, a Claude, and all the celebrated champions of the Protestant faith in France?

It cannot, however, be denied, that great commotions exist, or, at least, have existed, in the South of France; for the French Government attest the fact! and admit, too, that the Protestants have been principally involved in them; but then they gloss over the matter, as wholly of a POLITICAL NATURE: were it so, what would it serve to prove?—That the Protestants, for some reasons, not stated, and, probably, from a consideration of the former sufferings which they endured under the Bourbons, preferred even the military despotism of Bonaparte, to the ecclesiastical despotism of their ancient rulers.

But it is very disputable whether the Protestants, as a body, really are Bonapartists, and whether politics has had any concern with the late sanguinary transactions. A slight reference to *past facts* should make us very cautious how we disregard the cries of the sufferers under any such pretext. It is well worthy of observation, that *there never yet has been a persecution of the Protestants in France, whether partial or general, in which the persecutors were not ashamed to confess their guilt, and have apologized for themselves on the same ground.*

When Francis I. published a severe edict against the Reformed, and the Protestant princes of Germany remonstrated, he said that it was only issued against some rebels, *who, under cover of religion, had endeavoured to disturb the peace of the kingdom.* The Go-

vernor Oppeda, of infamous celebrity in the annals of persecution, excused himself for slaughtering the poor Waldenses on the ground that they were *in a state of rebellion*. When the Protestants first assembled at Paris, under the countenance of the King and Queen of Navarre, in 1557, the priests obtained an edict against them on the usual pretence, that the Lutherans were *raising a sedition at Paris*. The Cardinal Guise afterwards got permission to attempt the extirpation of all the Reformed, and pleaded, that they had *a plot against the state*. When the Duke of Guise committed the massacre at Vassy, *he secured false witnesses to sign an affidavit in his favour, accusing the Protestants of being a factious set of people, and charging them as the aggressors*. Nay, even THE CRUELITIES WHICH PRECEDED AND FOLLOWED THE REVOCATION OF THE EDICT OF NANTES WERE AUDACIOUSLY DENIED BY THE CATHOLICS! “In May (1685),” says ROBINSON, “the clergy held an assembly at Versailles. Their deputies, as usual, harangued BAJAZET (meaning LEWIS XIV.), congratulated him for the success of his design to extirpate heresy, extolled the glory he had acquired by oppressing the Reformed, above all the victories that he had ever obtained. In defiance of all the blood flowing in the Cevennes, and in all the distant provinces, and in spite of all the groans that issued from galleys, banishments, and dungeons, they assured the tyrant, he had raised *the Church* to the highest pitch of glory, and filled it with joy, because he had done the great work *without fire or sword*. However, to make neat fashionable work, they added eight-and-twenty little articles more, all

despotic and penal, which were yet to be done, to finish off the exploit. This kind of orators have a *patent for lying*; and death and the devil have a commission, the first from Lewis, and the last from the Pope, to silence all who dare contradict them *.” When CLAUDE published his *Complaints of the Protestants of France*, the same writer remarks, that “he understood, that Bossuet and the other French prelates had the consummate impudence to affirm, that the Government had used no force toward the Protestants, but that the Bishops had converted them by reason, and argument, and gentle measures. Shocked at the accumulated impiety of the men, he stated the facts, painted the bishops in their own colours, published the book, and appealed to all Europe. All Europe (except the Pope, and our James II., who caused the book to be burnt by the hands of the common hangman)—all Europe echoed, Everlasting infamy cover the bishops of France †! Sir Roger L'Estrange and others even dared to *contradict* Claude's work when the English translation appeared, and it was the French ambassador who procured the burning of the book, and the ruin of the translator and publisher by fines and imprisonments ‡.” LAVAL corroborates these accounts ||; but he gives further information, which throws additional light upon the schemes employed by the persecutors to conceal their nefarious transactions: “Though,”

* Life of Claude, p. 46—7.

† Ibid. p. 51.

‡ Claude's *Complaints of the Protestants*, Preface, p. 2.

|| Laval's *History of the Reformation in France*, Appendix,

says this writer, “ some of these facts have been called in question, during Lewis XIV.’s life, by *a certain set of mercenary scribblers* ; nay, though some of them have carried their impudence so far as to deny that there had been *any persecution* at all in *France*, or that any other but fair means had been put in use to convert the Reformed, or that any Reformed had suffered on account of religion, but only for being **REBELLIOUS TO THE KING**, we have had since the death of that prince the satisfaction to see the truth of these matters of fact acknowledged, even by those who had an interest to deny it. The Duke of Orleans had no sooner taken upon him the administration of the government, but the Court’s sentiments were quite altered, and even the Clergy themselves, *who commonly are not the most zealous assertors of toleration*, blamed the conduct of the late ministry, and owned, that, *considering every thing only in a political view, the late persecution was directly opposite to the true interests of the state* ; and at this time whoever should deny, even in France, that the late King has violently persecuted, without any just cause, his Reformed subjects, would be deemed a lunatic.” BISHOP GIBSON, in one of his Tracts on Popery, says, speaking of the revocation of the Edict of Nantes, “ There seems to be a kind of conspiracy among the French clergy *to deny this persecution*, or at least to represent it as neither *so violent* or *universal* as indeed it was, to which purpose it is affirmed, in a discourse said to be written by order of the Clergy, under this title, ‘ A Letter from a Churchman to his Friend,’ that there were not forty churches of Protestants demolished in

the ten years preceding 1682, when it is notoriously known that, in the province of Poitou alone, near that number were pulled down, and the agent of the Clergy had the May before said, at the opening of the assembly, that the King had demolished an infinite number of them."

These extracts from such respectable authorities should place us upon our guard when we hear the Catholics endeavouring to cry down the complaints of the Protestants, and especially against the stale trick of charging them with REBELLION, when those complaints are so loud that they must be heard.

Other means are, however, used to invalidate the testimony which is given in this pamphlet; and we are gravely told, that Nismes is not the part where the Protestants are chiefly to be found. But those who are conversant with the history of the Reformed Church of France, know that Nismes has always been celebrated as a flourishing spot among that community. There the celebrated Claude was once fixed as the pastor of a *large church*; there, for two centuries and a half, the Protestants have been remarkable for their zeal and devotedness to the Christian faith in its purity; there the blood of the Martyrs has often flowed in torrents, and its illustrious Ministers have as often received the crown of martyrdom. Such a place is, therefore, a very likely theatre on which to renew the bloody scenes of persecution that disgraced the former ages.

Another fact is worthy of notice—that the Protestants *expected* this persecution; and the re-restoration of the Bourbons was a matter of dread to them for some time before it occurred, as the Catholics had

shown such a disposition to persecute on their first return.

Besides, is there any thing new in these measures? They are such as the Papal power always employed in France when it had the ability. Down to the period of the expulsion of the Bourbons the French Protestants laboured under some of the most cruel proscriptions: is it, then, to be wondered at, if, on the restoration of the Catholic power, they should be renewed? The wolf long chained, on his release naturally breaks in upon the lambs with greater fury. The same Head of the Church that would restore the INQUISITION and the JESUITS, both of which have been the greatest scourges to Protestants, would not hesitate a moment to encourage measures so consonant with their spirit.

“But, then,” say the disputants on this subject, “why is not the persecution universal? If it were a religious plot, it would spread all over France.” Perhaps, it yet may, if some means are not employed to prevent it; but a fire does not burn at all parts at the commencement. Is there no persecution but what is general? Do not the pages of history state many instances, in which the most cruel persecutions were *partially* inflicted on the French Protestants? Was the massacre at *Vassy*, for instance, no persecution? And in most cases, the persecuted have suffered, not in the aggregate, but in detail.

“But the times are altered, and all men think differently of persecution now to what they did at former periods; this cannot, therefore, be any thing more than the suppression of some *rebellious* Protestants.” Yes, the times are altered, but *Popery remains the*

same; and if an extraordinary spirit of zeal has appeared of late in this country, it is to be feared that it will all be wanted to stir us up to plead for the continuance of those blessings which we now so happily enjoy. The last eighteen months have, however, thrown Europe considerably backwards towards those gloomy regions of tyranny from which it was hoped that she had escaped. The greedy cells of the Inquisition have been re-opened, like so many Tophets, to receive their wretched victims; and the Jesuits, whom all Europe had agreed to banish for ever from its soil, have again been let loose upon society like ravenous wolves. The times are altered; yes: but it will not be long for the better, if that race of arch-fiends are suffered to stalk abroad in the world; we may then soon expect to see the renewal of those arbitrary and savage measures which have made humanity shudder, and stamped the Christian name with infamy! “If,” as that respectable periodical work, the *Christian Observer*, has remarked, “if an instrument is wanted, which may at once quench the flame of charity, throw us back in the career of ages, sow the seeds of everlasting division, lay a train which is to explode upon the citadel of Truth, and overturn her sacred towers—we venture confidently to affirm, that Jesuitism is that instrument *.”

Shame, shame, to the apologists for these measures! Some of them are, no doubt, Papists in their hearts, and we cannot be surprised at them; others are unwilling to confess the crimes of those whom they have always po-

* *Christian Observer*, March 1815.

litically supported with all their might ; but there are some among them who ought to know better, or, if they have been deceived, it becomes them to throw off the veil of prejudice, and candidly avow their error.—*Humanum est errare.*

It will, no doubt, be said, and in some of our daily journals that seem to be destined to deceive us on the subject, it *has* been said, that “so much notice of so small an affair is exciting unnecessary alarms.” To this it may be replied, Is there not a cause? If nothing else should rouse us, we ought at least to have a regard for *our own safety*. Were the enemy not within our territories, the demon of persecution has at least begun his march from the Vatican. His first steps are marked with blood ; he is still pursuing his career, and, beneath his *Jesuitical canonicals*, he carries the torch of discord, the bolts and chains of the Inquisition, and the deadly dagger of the assassin. His secret emissaries have found their way into Ireland—his Nuncio has dared to touch the sacred soil of England, and his flattering insinuations have reached the ears of a British Court, of whom it may emphatically be said, “The words of his mouth are smoother than butter—but war was in his heart: his words were softer than oil, yet were they drawn swords.” Surely, then, it is high time to awake out of sleep. When Popes and Cardinals begin to pass compliments upon a Protestant Government, it is not without some design ! Will it be believed, that the Pope’s pleasure originated merely in a *political* cause, when he expressed himself thus in his Allocution on the 4th of September last: “How could we restrain the senti-

ments of joy and gratitude with which we were penetrated on learning the manner in which our envoy was received in the capital (London) of so great a kingdom! He then renewed what had not been seen for two centuries, the example of a Cardinal Legate appearing publicly in London, with the permission of the Government, decorated with the distinctive marks of his dignity, in the same manner as he would have appeared in the capital of the Christian world." Let it not be supposed that we have no need to apprehend any danger. The Catholics are not indolent. In *one* district of Ireland only, they have lately made *five hundred converts*. A gentleman, who gives an account of *one of the monastic institutions in this country*, subjoins the following remark: "The number of persons at this place who, within a few years, have embraced the Romish faith, is very considerable; the contagion has spread, and is spreading, into the neighbouring villages*." The Emigrants have not been idle during their residence in the United Kingdom. There are no less than *four hundred thousand* Catholics in England and Wales, and *fifty thousand* of these are in London and its vicinity. There is no county in England which is now without Catholic chapels and congregations. The number of chapels (MOSTLY ERECTED WITHIN THE LAST TWENTY-FIVE YEARS) is about nine hundred, exclusive of the private chapels of Catholic families. In the summer of 1813, there were confirmed in the three towns of Manchester, Liverpool, and Preston alone, 3000 children. Schools

* Gentleman's Mag. Oct. 1801.

are every where increasing. At Preston there is one for a *thousand* children; and near that town is the great collegiate foundation of Stonyhurst*. They have numerous schools well attended in London; and in Ireland their numbers are enormous, being three and a quarter millions of Catholics to one and a quarter millions of Protestants. Many of the great have attended high mass in London, and subscribed liberally towards the Catholic chapels. Who can doubt, *then, but that Popery is increasing*†?

When the Catholic leaven is, therefore, so seriously spreading among us, and we behold the spirit that yet actuates the professors of this faith, it is criminal for us to be indifferent. Our own safety is involved in it. We ought at once to check such measures in the beginning, and to take from the hands of our enemies the weapons which give them an authority almost invincible, while we have it in our power so to do.

Let us not trust to the gratitude of such men. It is true that we have long fostered them in the bosom of our country—that we have supported them when in want—and that we have nearly exhausted our blood and treasure to restore them to power: but a Catholic feels no obligations to a heretic! One of those base priests who first took shelter in this land at the revolution, and who was pensioned by the bounty of its Government, was overheard saying in a very large Protestant place of worship, into which he entered with a companion, “*I should like to see this place streaming*

* See A brief Account of the Jesuits, p. 41.

† Fashionable World Displayed.

*with the blood of these heretics * !*" The spirit of Popery is of that odious nature, that it quenches all sense of obligation, and all the feelings of gratitude. " Lewis XIV. is represented by his own friends as having intended the repeal of the edict of Nantes at his first coming to the throne ; that is, at the very moment when the Protestants had displayed the most unquestionable loyalty, and rendered him and his family the most important services, by vigorously opposing the progress of his enemies, rejecting the great and advantageous offers which were made them, kept towns and whole provinces for him, taken his servants and officers into their bosoms when they could not find safety elsewhere ; yea, they sacrificed their estates, their lives, and their fortunes, to his cause *."

After such facts as these, it is not wonderful if the Popish government, restored by the Protestant influence, should crush its own subjects, who are allied to us in faith and interest ; nor would it at all be surprising if we should shortly be at war with that very power ; it would only be another illustration of the fable of the *serpent*, who, when restored to vigour, bit the hand that had rescued it from destruction.

But our own interest is not the sole cause for vigilance. The peace of Europe is involved in these beginnings. The powers of Europe have thrown down a monstrous *political tyranny*—let them beware lest they suffer a worse tyranny to replace it—an *ecclesiastical tyranny* ! Let them, then, strangle the mon-

* The writer is well acquainted with the witness to this fact.

† Complaints of the Protestants, p. 140.

ster in the cradle ! Let them give no countenance to his first acts of barbarity ! Let them at least watch all his motions with a jealous eye ! Why has the Pope restored the *Inquisition*, but to enslave *subjects* ? why has he restored the *Jesuits*, but to enslave *kings* ? Is it forgotten who the Jesuits are ? what are their professed principles ? what the crimes they have perpetrated ? Is it forgotten that they are a set of artful and intriguing priests, bound by oath to support the interests of the Pope, to render *him unconditional obedience* in every thing that may advance the prosperity of the Roman church, and to go whithersoever he shall command them to propagate its faith, without any expense to the Holy See, looking for their reward from those persons whom they may have made dupes to their principles ? that they are under the absolute control of the General of the order, who is the oracle of the Pope ; who, by the most effectual means, is even acquainted with all their secret inclinations, and applies them, when it pleases him, to execute the basest purposes ? that they often conceal their designs under the mask of merchants, and, while they are accumulating wealth in foreign countries, exert their secret influence to destroy those governments which protect them, if they do not meet their wishes ? and that one of their objects is, especially, *to root out the Protestants from the face of the earth* ? that they profess that the end of an act sanctifies the means employed to accomplish it ; and hesitate not to commit the greatest crimes, if they have any hopes that they will benefit the Church ? that they have dared to publish such tenets concerning the duty of subjects to oppose heretical princes, as

must tend to dissolve all ties of fidelity between princes and subjects? Is it forgotten that two kings of France, Henry III. and IV. were *murdered* successively by their agents? that William, Prince of Orange, fell by the same hands? that the lives of many other sovereigns have been attempted by them? and that the Popes themselves have not been spared who resisted their spirit of domination? Is it forgotten that, after having committed the most atrocious acts, and embroiled Europe in many bloody conflicts, these wretches were gradually expelled by all the principal powers in Europe:—by England in 1604; by Venice in 1606; by Portugal in 1759; by France in 1764; by Spain and Sicily in 1767; and at last totally suppressed and abolished by Pope Clement the Fourteenth in 1773*? And now, when the peace of Europe is to be fixed upon a *permanent basis*, these COMMON DISTURBERS are restored! Now that the *legitimate rights of sovereigns* are to be universally recognised, these REGICIDES are TOLERATED!!! If the kings of Europe are not concerned for their safety, it belongs to the people to be concerned for their own; and, however these *arbitrary measures* may be borne by Catholic states, Protestant states ought not for a moment to endure them. When the present Pope restored the order of the Jesuits, he immediately sent four of them into IRELAND, for what purpose it is not difficult to conjecture: perhaps time may fatally show. And it is not accusing the Jesuits of more than they deserve, to suppose that they may not have been

* See Account of the Jesuits.

passive in the affair of Nismes, and in those atrocities lately committed in other parts of France.

But, whoever were the instigators, it is hoped that the fact will no longer be disputed, and that the cries of the unhappy sufferers will not be stifled by the clamours of political apologists. **EVERY PROTESTANT IN EUROPE OUGHT NOW TO RAISE HIS VOICE IN BEHALF OF THE OPPRESSED, so as to cause it to be heard, before the monarchy of France is more firmly re-established.** Now we have it in our power to redress their grievances, we should fence the Protestants around as with a wall of brass, and for ever endear to them our name and our country. We have a right to some return for all our sacrifices: it is a boon that must be granted. Nothing has yet been done to secure the Protestants wherever the ancient Catholics have been restored by our arms. They have been forgotten in every treaty. The POPE *no sooner recovered his territories,* than he **EXPULSED THEM.** FERDINAND *no sooner returned to Spain,* than he *sent missionaries through the country to* **ROOT OUT the BANEFUL HERESY** *with which our brave men might have infected the provinces.* LEWIS *no sooner grasped the sceptre than the* **PROTESTANTS OF FRANCE WERE BUTCHERED BEFORE THE EYES OF ALL EUROPE!!!** *and a secret influence behind the French throne now prevents their Petition from even obtaining an answer!* The spirit of persecution is perpetuating itself in *tapestry*; and *a female of no mean rank* feasts her eyes, at the manufactory of the *Gobelins*, on the *delightful* representation of the murder of the great

Admiral Coligni, the first victim of Bartholomew Day, which is now in preparation for some *humane Catholic!!!*

Perhaps the French Protestants are partly to blame for not raising the voice of complaint much louder. Had the Catholics endured one half which they have been doomed to suffer, all Europe would have been called upon to avenge their blood, and the hardships under which they groaned would have been re-echoed from the shores of the Seine to the banks of the Tagus, the Tiber, and the Danube. In the late remonstrance of the Irish Catholics to the Pope, they complain that their clergy are rewarded who change their religion, that schools are established in which hostility to the Catholic faith forms the basis of instruction; that the poor are *proselyted*; and that their children's faith is *purchased*; and all this they sum up in the word SANGUINARY! *Rewards, instruction, proselyting, bribery*—all this is described by the term SANGUINARY! SANGUINARY! it ill becomes Catholics to use such language, if this is all they endure. It is to be lamented that they labour under *any kind of proscription*; but surely, while their community maintain their intolerant sentiments, while they show so much ecclesiastical despotism in every country where they obtain the rule; while they are so cruelly treating the Protestants in France; they ought to be the last people in the world to *complain* that they are exposed to "*the most SANGUINARY and unrelenting PERSECUTION that ever aggrieved a Christian people.*" Have they been interrupted in their religious exercises? Have their temples been destroyed, and their worship prohibited? Have they been driven from their habita-

tions? Have their houses been consumed, and their property confiscated? Have their children been dragged from them to be baptized? Have their persons been seized? Have any of them been burnt and roasted as heretics? These have been the evils to which their brethren have more or less subjected the poor Protestants wherever they reign paramount! Most of *these* have been inflicted upon those poor creatures *whose cries our interested journalists are endeavouring to suppress*. And scarcely a Catholic state will tolerate the worship of supposed heretics; or, if any do, they guard that toleration by the most oppressive restrictions. In *Portugal, Spain, Italy*, and all places where the immaculate successor of St. Peter sways his ghostly sceptre, the Papal tyrant, worse than *Procrustes*, would cut down the *souls* of all men to the same standard, and his arbitrary mandate commands that only ONE RELIGION should be allowed in a country!

Would to God that the Protestants could enjoy that liberty in every country which is enjoyed by the Catholics of Ireland! they would be content. BRIBERY is an unfair, but not a cruel weapon. It may be used again in return, if the parties opposed think proper to employ such a mean method to gain minds. But bribery is not arbitrary violence; this is not using the arms of the state, nor the curses of the priesthood. A Protestant may visit a Catholic place without danger of penance or excommunication for the crime; but a poor peasant could not attend the sermon of a Protestant Minister in Ireland, a few months ago, without being doomed to go barefooted ten miles in the dead of night to a

churchyard, and to bring back a human skull, as an atonement! It is readily admitted that neither influence nor punishment should be employed about affairs of conscience; but it would be a truly happy circumstance if every Catholic country would content itself with employing no other means against the Protestants.

If, however, such trifling grounds of complaint have caused the Catholics to appeal to their *Most Holy Father*, surely the Protestants will be chargeable with a criminal indifference towards their suffering brethren, and towards that sacred cause which they espouse, if they can persuade themselves to stand by as silent spectators of the miseries under which they groan. Whatever base transactions may have been perpetrated, there are probably yet worse to be developed; the cloud, indeed, may seem to some no bigger than a man's hand, but that is no reason why it should not shortly cover the face of the whole heavens, and descend, not like that seen by the Prophet, in showers of blessings, but in desolating torrents, spreading ruin and confusion over all Europe.

Let us, then, look at home, and guard our religious liberties with increasing vigilance! Let us be exceedingly diligent in the instruction of our youth. Let us teach them to abhor a religion of tyranny and blood. The writer of this would here adopt the words of a highly respected Minister whose name is above his praise, for he can find none better calculated to express his own views and feelings: "I am no friend of persecution; I would extend religious liberty, and the rights of conscience, *in the fullest measure*, to the

Roman Catholics : but I would also have Protestants steady and zealous in their attachment to the Protestant cause ; I would have them strain every nerve in the use of legitimate and honourable means to obstruct the increase of Popery, and to prevent the Protestant population of the United Kingdom from going back to that unscriptural and odious religion *.”

Let us remember that Christians all over the world form but one Church ; and not be mere passive spectators of the sufferings of our Protestant brethren in France, while it is in our power to do any thing in their behalf. Let us respectfully call the attention of the higher powers to the rights of conscience, and to a guarantee for the security of our French Protestant brethren. O ye British Christians, famed for your philanthropy and zeal, show bowels of compassion towards the wretched members of your denomination in France, whose only crime seems to be, that they, like you, are *Protestants* ! By the dilapidated temples of France, that yet tell the tale of desolation, and seem to cry out against the sacrilegious hands that pulled them down ; by the venerable piles that once contained their fugitive worshippers in this asylum of liberty ; by the descendants of those illustrious men who yet share of our bounty in right of their persecuted fathers ; by the voice of the blood of *millions* of French Protestants that still cries from the ground ; and by the souls of the slain that call for vengeance from under the altar of heaven—be entreated to listen to the cries of your suffering brethren, and to exert yourselves for their relief !

* Townsend's Life of Claude, p. 74.

P. S. Since the above was sent to press, several facts have transpired, all of which have tended more strongly to confirm the mind of the writer in those opinions which he has advanced.

He has met with a French merchant from Normandy, who, in a general conversation on popular topics, most readily admitted the fact of the persecution of the Protestants, as a thing now well known in France; and in a manner which deserves to be mentioned, while he owned that he was a Catholic, expressed his great indignation at the treatment of those unfortunate sufferers, only because they happened to be of a *contrary religion*!

He has also received undeubted information that there is a stir among some of the Catholics in Paris, because *Protestants* are engaged in the establishment of the schools there on the British system; and a work has just appeared in that city, accusing the agents in those schools with wishing to subvert the Catholic faith. This is at least a proof that the intolerant spirit which formerly existed in that country, has not been wholly annihilated during the events of the Revolution.

A further fact which has since come under his notice, is well worthy of attention. There is a society of the *Friends* in the vicinity of Nismes, generally known by the name of *Quakers*. When the news arrived in this country of the persecution of the Protestants, the society in England sent over to their brethren, to know if they were involved in the calamity, and if they stood in need of relief. A letter was received in answer, which was

read at one of the public meetings of the Friends, stating that the Friends had not suffered; that there was a great deal of politics in the business, with which they avoided all interference; but that *the Reformed had been great sufferers, and the Bonapartists, who were Catholics, had joined in persecuting them.*

The following statement in the Times of Oct. 27, also throws additional light upon the subject. In the sittings of the Chamber of Deputies of Oct. 23, the Marquis D'Argenson proposed an inquiry into the state of the country; but when he came particularly to touch upon the Protestants, his motion was *cried down.*

"We are still in a confusion of interests," said the speaker, "which we must preliminarily disentangle. *The Protestants have been MASSACRED in the South!*" Here violent murmurs were heard; many voices cried, To order! This cry became general. The President had much difficulty in restoring silence.

"Gentlemen," said the President, "if you will call M. D'Argenson to order, you must permit him to justify himself."

"Gentlemen," said he, "I have not made an allegation: I did not pretend to set forth any facts: I spoke of reports which are in circulation—which I recollect having read in the journals: reports which I believe to be false, as you yourselves believe them to be; but it is important to tell you, that amid the reports which are current, *it would be useful to the Chamber to be officially informed.*"

Scarcely had M. D'Argenson ceased speaking, when the same cries of Order! order! recommenced.

“ Read the words again,” said a Member.

The President suggested, that the expression having produced a disagreeable effect on the assembly, it was useless to reproduce it. (The cries and murmurs continue.)

On the invitation of the President it was put to the vote by *seated* and *upstanding*, whether M. D'Argenson should be called to order. The *affirmative* was decided.

It is easy to perceive why all inquiry was *stifled*:
 “ For every one that doeth evil, *hateth the light*, neither cometh to the light, *lest his DEEDS should be reproved!*”

PETITION
ADDRESSED TO LEWIS XVIII.

BY THE

Principal Protestants of Nismes.

SIRE,

Paris, July 30, 1815.

WE lay our acute miseries at the foot of your throne: in your name, in the name of the most clement of princes, our fellow-citizens are plundered and assassinated. A misled body of peasantry, in supposed obedience to your orders, have assembled, at the command of a Commissioner invested with powers from your august Nephew:—although ready to attack us, we received them with words of peace.

The example of the capital could not fail to be followed by the chief city of the Department of Gard. A convention, on parole of honour, was agreed upon between the Deputies of the Municipal Council of Nismes, and the Sieur

René de Bernis, your Commissioner, and Field-marshal Barré, commanding in your name.

On the 15th we learnt Your Majesty's glorious entrance into Paris, and the white flag was consequently displayed on our edifices ; public tranquillity was undisturbed, and ought to have remained so.

When the armed peasantry entered our walls, they attacked the garrison, consisting of 150 men, quartered in the barracks ; on being summoned to surrender, they capitulated, and delivered up their arms and artillery ; but they were assailed on their departure, and nearly all massacred. The greater part of our National Guard, which had hitherto preserved tranquillity, was now disarmed. Strangers paraded the city, and the houses of the principal inhabitants of the Protestant religion were attacked and plundered. We subjoin a list of them. The disorder continued during the 17th, 18th, 19th, 20th, and 21st, and had not entirely ceased on the 22d. Terror had driven some of the chief inhabitants of our city from their dwellings.

It would be deceiving Your Majesty to conceal, or to endeavour to diminish the horrors which have rendered desert our good city of Nismes ; arrests and proscriptions have taken

place, and difference in religious opinions is the only real cause of them.

The Protestants, Sire, who are calumniated, are defenders of the throne. Your august Nephew has beheld our children under his banners—our fortunes have been placed at his disposal.

To serve with fidelity, to love Your Majesty, we ask for nothing but peace and protection.

Although attacked without motive, the Protestants have not, even by a just resistance, furnished their enemies with a ground for calumny.

As interpreters of their sentiments, their devotedness, their fears, and their hopes, we throw ourselves with just confidence at your feet.

Save us, Sire ; protect your children ; extinguish the fatal brands of religious and civil war. A single act of your authority will suffice to restore political existence to a city rendered interesting by its manufactures and population. Demand an account of their conduct from the chiefs who have brought about miseries, which they should have foreseen, and yet have not prevented.

We lay before Your Majesty an exact detail of the facts, and all the documents which have reached us.

The hearts of our unfortunate fellow-citizens are paralysed, and their complaints stifled by fear.

Placed in a more independent situation, we have dared, in a respectful manner, to raise our voices in their behalf ; and to shed, in the presence of the Father of the Country, bitter tears for our present and our future situation.

We are, with profound respect,

SIRE,

Your Majesty's, &c. &c.

DEFENCE
OF THE
PROTESTANTS
OF
LOWER LANGUEDOC.

MY fellow-citizens, my friends, and brethren languish under the most atrocious persecution : the barbarities of the Louvois * and Lachaises have been rivalled. *In the nineteenth century the Protestants are plundered and assassinated in the face of Europe, under the eyes of several Sovereigns professing the same faith, and during the reign of LEWIS THE DESIRED.* Such a paradox plainly proves that the real motive for this injustice is concealed from that good King, from those Princes, and from Europe. It must be made known ; the curtain which covers this scene of devastation must be drawn aside ; the

* The son of Le Tellier, Chancellor to Lewis XIV. and a chief instrument in the revocation of the Edict of Nantz ; a son deserving of such a father, who, when he signed the revocation of the edict, cried out : *Nunc dimittis servum tuum, Domine, quia viderunt oculi mei salutare tuum.*

men who imagined they had made sure of their victims by calumny, and that, by changing names, they could alter the appearance of things—who, in this enlightened age, have placed confidence in such dark means, must know that all their crimes will now be exposed, that the cries of oppressed innocence will be heard, and that there will soon remain to the oppressors, only the shame of their crimes, and the fear of the punishment which will await them, when the language of passion shall cease to be spoken, and that of justice and reason shall be heard. Do you, then, stand in need of defence, innocent victims ! whose long sufferings have not yet softened the hearts of your persecutors ? Certainly not. Your wise and moderate conduct, even amidst the greatest violence, has long since been proclaimed. Strong in your innocence, I might confine myself to supplicate at the foot of the throne of our King, and expect all from his justice and impartiality ; but such confidence is but ill suited to the unfortunate, who are pursued by calumny, and overwhelmed by oppression. The odious imputations of their enemies must be repelled ; the good spirit of the Protestants of Lower Languedoc, for the space of twenty-five years, must be made known ; it must be proved that their conduct has never

merited the cruel persecutions they have experienced, and that they are worthy of the protection and justice which I now implore for them by presenting to the public the following abridged recital of their sufferings.

Before the revolution of 1789 the misfortunes of the Protestants appeared to be drawing to a close : by a scrupulous performance of their duties to the country and the Sovereign, by their industry and riches, they had insensibly ingratiated themselves into the favour of the public authorities. Public opinion seconded this happy inclination, and all distinction was nearly effaced among the children of one father.

The executions, exiles, and dragoonings, of which many of the Elders had either been witnesses or victims, were nearly forgotten—all had disappeared under the happy auspices of the protection granted to an unfortunate people too long persecuted. They were, however, still obliged to pray in the desert, as did formerly their Divine Master ; their religious assemblies were still thought to infect the air of cities : forests and caverns were filled with the hearers of the divine Gospel ; and, in those spots still stained with the blood of their Martyrs, were heard the evangelical Ministers, inculcating the love and obedience due to the Monarch, and

offering as examples to their faithful flocks, the conduct of *those who had already suffered* for their Maker.

A great revolution was preparing : it promised to restore to the Protestants all their rights, to replace them in the class of citizens ; and yet no one can accuse them of having anticipated, contrived, or fomented it. The Catholics themselves first opened their arms to this proscribed people, and exclaimed : “ *Let us embrace—we are now to participate in the same rights—your calamities, and the abuses of the country, are terminated together—Vive la Liberté !*”

Yes ; the Protestants, like the immense majority of the French nation, embraced this flattering hope of regeneration ; and what soul, unless frozen by prejudice and interest, would not have embraced it ? or what profound genius could have foreseen its melancholy results ? From that moment religion was no longer questioned ; the equality of rights began to operate, and the Protestants, as well as the other citizens of France, concurred in the elections and in discharging the functions of government. Several of them occupied distinguished offices in the different administrations, and terrible events soon proved that they had not been indebted for them to any want of moderation in their principles.

A reign of blood succeeded the mild reign of wise liberty which had been hoped for ; from that time the Reformed began to fall under the swords of demagogues. Firm to the situations in which the country had placed them, they did not retire in order to save their lives ; no—they knew how to die ; they compromised no principle. Lewis was condemned to death : eloquent protests proceeded from our provinces ; an administration, almost entirely Protestant, dared to raise its voice when all else was mute under tyranny. Horrible measures again emanated from the centre of power ; resistance was sealed by fresh blood—and by what blood ? That of the Protestants. Count the generous victims of the tyranny of Robespierre—count them in the Department of Gard, and it will be seen in what proportion those of the Reformed religion were struck. Out of one hundred and thirty-six victims, at least *one hundred and twenty were Protestants*. The scaffold was then honoured with the blood of the *Meyniers*, the *Cárdonnets*, the *Raffins*, the *Roquiers*, the *Griplets*, the *Guizots*, the *Abausits*, the *Bertezenes*, &c. &c. &c. friends of moderation and order, whose severe principles were never shaken, and who were doomed to be the victims of those who proclaimed terror and violence.

Behold the men whom you dare to call Revolutionists, dying to oppose the excesses of the revolution ! But what, at that critical period, was *your* conduct ? You, who, imitating to-day the frenzy of the assassins that condemned them, deliver their descendants to the fury of the people—*you*, who, deprecating the atrocities of those times, surpass them all at present—what was then your conduct ? Concealed in some obscure retreat, did you not purchase your safety with gold, or triumph in the inglorious merit of emigration, to which you were indebted for your lives ? Who among you dared appear and sacrifice himself for the public weal ? or oppose the factions at the hazard of perishing ? Were arms and opportunities wanting for patriotism and despair ? Oh ! doubtless you compensate the inactivity of the past, by rendering to-day great services to the Royal cause, in kindling the ashes of parties that were extinct ; you can now signalize with little risk the noble zeal that animates you, by persecuting those who were persecuted before—it is their fate to be victims. Opposed alike to the wicked and the turbulent, the rage of party and prejudice is sure not to spare them ; but history will record that they stood erect amidst the outrages of tyranny, when you were in your hiding-places ; that they died for

the glory of France, when you had skulked away. Ah ! it would have been too disgraceful, if, in those times of atrocity, no good Frenchman had bedewed the scaffold with his blood, to prove the resistance of the virtuous, to convince foreign nations that the country was the prey, and not the accomplice, of these odious oppressors*.

Calmer times succeeded. Fatigued by so many convulsions, Languedoc appeared to breathe again. Nismes, in particular, knew no re-action, and was placed without difficulty under the empire of a regular government. During seventeen years, from 1796 to 1812, all party spirit appeared to be annihilated—the most perfect order prevailed—the two religions existed together without rivalry, and even with friendship. In society and in business, men, professing different doctrines, were united and associated together without questioning each other's faith ; every one appeared to have profited by the im-

* The persons alluded to in this passage, are evidently those returned emigrants who form the Angoulême faction, and style themselves *pure* Royalists : men, whom no experience can instruct, and who have carried back to France the same inveterate prejudices of tyranny and superstition, which induced them, at the commencement of the revolution, to oppose the most necessary and moderate reforms.

provements of the age, and to have forgotten former quarrels; peace and happiness were sought after from all quarters, and found at Nismes.

But this state of peace and happiness, common to all, was frequently interrupted by the unlimited ambition of the great Disturber of the world, who, grasping at all that could furnish him resources, spared neither Protestant nor Catholic, but plunged all into the general adversity. If, after his prosperity, any favour was granted to a particular class, it was the nobility who were *honoured* by it: a great name sometimes flattered his vanity. He fell. This first fall was a subject of unanimous joy to the Protestants, and presented to them the most agreeable hopes. A King, whose wisdom was admired; a King, whose intellectual endowments were on a level with the improvements of the age, and who in personal goodness was surpassed by no one; a King, whose ambitious views gave no alarm to Europe, came to seal our reconciliation with the hostile Monarchs whom Buonaparte had drawn to the capital. His first cares were to conciliate all interests, to provide for the maintenance of all rights, to guarantee religious liberty, and to put an end to all alarm; his first words produced on all hearts that

sweet confidence which arises from persuasion : he became the King of our choice, and we revived with the hope of peace and happiness.

Relate it yourselves, O you, who, animated by a false zeal, are now so cruel towards us ! relate with what joy the Protestants of Languedoc learned the restoration of their legitimate King. An odious oppression was terminated. The man who had caused the misery of France was destined to end in exile an odious existence : every mother wept for joy on embracing her son, who was no longer to be torn from her. We rejoiced at the prospect of finding the burdensome taxes which so rigorously impeded our agricultural and manufacturing industry either repealed or modified. One spirit animated our brethren, that of love for the King ; every Reformed church resounded with prayers for the enlightened descendant of the great Henry. In no part, to diminish the confidence he inspired, were heard the names of such of his ancestors as had persecuted ours. Who then has first recalled them to our memory, and disturbed the happy confidence which animated us ?—Our present persecutors and their vile accomplices.

Scarcely had a few days been spent in joy at so unhoped-for a deliverance ; scarcely had the first words of the King engraved on our hearts

the love which he so well merits, when sinister rumours were heard on all sides. Accustomed to see no distinction in the treatment of men of different religions, we heard with surprise, what was so new to us, the words *Protestant* and *Catholic* used in a hostile sense. We at first regarded these distinctions as transient, and produced by a disordered effervescence, but found too soon that the storm was thickening around us, and that it received an impulse and direction. The Protestants were now openly insulted in the streets and public walks; inflammatory songs were circulated, which became daily more violent. Finally, one appeared, in which certain cannibals expressed their eagerness *to wash their hands in our blood*. In the streets and public places the singers formed circles, in which they enclosed the Protestants, whom they cruelly maltreated. The extreme wretchedness and constant intoxication of the subaltern agents in these disorders sufficiently proved that they were supported in their criminal enterprises, and our alarm was accordingly redoubled.

But it may be asked, What is the end, the object of such persecutions? Are they not improbable? How can it be believed that the Royalists should wantonly seek to swell the number of the King's enemies? We can only reply, Would

to God that this account were but a fiction! and that all the French had pursued the line of conduct which the King's beneficent intentions so plainly marked out! Every heart would now have been united, and perhaps the fatal events which a second time have impelled all the powers of Europe against France would never have taken place. But we must boldly declare that the hopes of those who have thus degraded the name of Royalists, were far from being satisfied by the re-establishment of the throne of the Bourbons. Undo all that had been done since the revolution; destroy indiscriminately every institution of this epoch, good or bad, without heed of the convulsions that might ensue; replace the feudal government in its monstrous proportions—such was the object of this faction, and such it is still. By the concession of the Royal Charter, the King disappointed their expectations. Hence it became indispensable for the success of their system, to constrain His Majesty to abandon his constitutional views, and, since the counter-revolution was not likely to begin with the chief, to act in such a manner that it must necessarily originate in the subordinate members. It was then of importance to expel from all public offices men whose attachment to order, to the established laws, and to

liberal principles was known ; and the Protestants were therefore represented as rebellious subjects, unwilling to submit to the sway of the Bourbons, mindful of ancient persecutions, and apprehensive of new ones.

Such was the plan invariably acted on in the South during the eleven months that followed the restoration. The instructions emanated first from another source ; but a Central Committee, of which the ramifications were extensive, directed the operations at Nismes. Thus during this whole period the King's government was in opposition with another active invisible government, more powerful than the former, impeding its progress both at Court and in the provinces.

The King conceived that it would be a great benefit for the city of Nismes to give it a Protestant Mayor, whose firmness, impartiality, and administrative knowledge, might be a pledge for public tranquillity. He was not deceived in his choice. The wise administration of M. d'Aunant was calculated to restore order, and, notwithstanding the impediments thrown in his way, he almost completely succeeded, through the fear which his inflexibility produced in the best-paid agitators. However, he could never arrive at the source of the disorders, and entirely

put a stop to them; for the royal authority, though sufficiently enlightened and strong to appoint such a Mayor, did not possess the power of replacing four Commissaries of Police, the agents of the secret Government, who, sometimes acting in a sense contrary to the chief magistrate, and sometimes not acting at all, obliged him finally to take upon himself their functions. During several months he was fatigued with the labour requisite for superintending a population of forty thousand souls, traversing the city day and night, appearing unexpectedly in the most secret places where the guilty agitators concealed themselves, and disconcerting them by his presence. Thus, through dread of this extreme vigilance, several plots were adjourned, others which were undertaken with too much timidity failed, and the evil, though existing, and having extensive roots at Nismes, was prevented from reaching maturity.

But the agents of the counter-revolution did not relax in their endeavours to accomplish their plan. For that purpose, secret contrivances, falsehoods, insults, vexations, and artifices of every kind, were resorted to. Their laborious efforts were attended with some success. A few of the lower class of Protestants,

in January 1815, began to entertain fears for the future : they were even persuaded that it was not their interest to continue Royalists. However, they still regarded the King as their only protection against the fury of their enemies. This tendency afflicted the more enlightened class, who foresaw all its danger. How often did they deplore this fatal error, which every day made fresh advances ! What efforts did they not oppose to it ! With what constancy did the Protestant Ministers preach the love, respect, and obedience due to the Sovereign ! Thanks to their zeal, the evil was arrested in its progress, and the error was only that of individuals.

And by what other means than this horrible oppression which hung over the Protestants during a whole year, can we explain the incomprehensible mystery of a people, restored, in common with the rest of the French nation, to peace and happiness by the downfall of Bonaparte,—a people essentially devoted to manufactures and agriculture, and therefore deeply interested in the re-establishment of peace, ceasing all at once to appreciate its advantages ? Had this melancholy change taken place after a lapse of years, it might have been attributed to popular inconstancy ; but a few days only have effected it. There must then be a real cause for

this event. This cause is no other than the persecutions experienced by the Protestants, which rendered odious the authors of their misery.

Being unable to deny the sufferings of the Protestants during the year of the restoration, their enemies attributed them to the Bonapartist party, which, they said, made use of that artifice to prepare a support for its plans. Awkward stratagem ! Did there exist a Bonapartist party in France a few days after the fall of the oppressor ? Did not the pretended Royalists require time to create such a party by their inconceivable conduct ? Are those men who then excited so many terrors in the Protestants, and who are still among the number of their persecutors,—are they not now recognised, or have they received absolution for their Bonapartism ? Do the chiefs who directed the persecutions, who were indignant at seeing a Protestant in office, who spread on all sides the seeds of discord, still work for Bonaparte under the cloak of Royalism ?

It is necessary to have been present at the unfortunate period of the debarkation on Cannes, to know the joy it excited in the pretended Royalist party. Bonaparte in Paris, confusion in the heart of the State, the King a fugitive,

and brought back by foreigners,—these frightful calamities were nothing when compared to the happiness of seeing their enemies declared, their victims marked out, and the counter-revolution rendered certain, as being inevitably attendant on the return which everyone considered near at hand. Was it not indeed in their opinion evident that the King would relinquish those mild measures, which had proved so unsuccessful*? that he would attach himself to the only party capable of protecting him, the pure Royalist party †? that he would crush all others to raise it, and that Europe was about to prepare her triumphs on the ruins of France?

On the arrival of the Duke of Angouleme at Nismes, he found every heart devoted to him. A royal army was formed; the Protestants were eager to join it; but, on forming the battalions, the Catholic populace who came forward to enroll

* It certainly did prove unsuccessful; the King had not a single enemy in the State, and had it not been for your absurdities and excesses, Bonaparte would not have found an accomplice. Is it you, or the King, who have been unsuccessful?

† Can it be supposed that the pretended Royalist party could offer any protection to the King? They only aspire to dictate laws, and to place the King and his family under the yoke of the ancient aristocracy and parliaments.

themselves, either through instigation or by a natural impulse, loudly declared that they would suffer no Protestant to enter the ranks; the latter consequently retired. What could they do, on hearing a thousand times repeated the cries of, *We will have none of these Protestant rascals?*

However, they did not abandon the Royal cause. Deprived of the honour of supporting it in the army, they served it by the pecuniary resources which they furnished almost entirely. The generosity which inspired them with the desire of serving the state, and preventing the terrible convulsions into which we have been plunged, was attributed to fear; it was even endeavoured to render their intentions suspected by the Prince; their most simple transactions were malignantly misrepresented: finally, the inexperienced and rash councils by which the Prince was guided, led him to an extremity which had nearly produced a fatal commotion, and which was only prevented by the good conduct and pure intentions of the Protestants.

Allied by blood to several of the principal Protestant families of Nismes, distinguished by his talents, his works, and his numerous academical associations, Monsieur V. S. L. was moreover a member of the Consistory, and a Counsel-

lor of the Prefecture. Those who are acquainted with the country know, that he never held with the Protestants the credit which was attributed to him by the advisers of the Duke of Angouleme. Besides, the loyalty of his conduct towards the King, and the frankness with which he declared his opinions, had produced a general impression of his being a Royalist. Yet this was the man selected as a victim capable of intimidating by his fall all the Protestants, who were described to the Prince as being ready to rise against him. For want of reasons they availed themselves of a pretence. Monsieur V. S. L. had repeated in a circle of friends the report of the entrance of Bonaparte into Paris, which was current through the whole city : he was accused of having been the first to divulge this fatal event, and was arrested. A great fermentation immediately ensued : the commanders of the troops, who only waited for a propitious moment for commencing the revolution, thought fit to take advantage of it. *Speak, said they to Monsieur V. S. L. and the Prince, whose prisoner you now are, shall immediately become yours.* All was easy at this moment, and all appeared justified by circumstances. Monsieur V. S. L. rejected this proposal with horror. It required all the efforts of his family to arrest the terrible catastrophe :

they, however, succeeded : the Duke of Angouleme departed in freedom from Nismes, and proceeded to commence that badly conducted campaign, in which, by following the dictates of an inconsiderate courage, he fell into the hands of his enemy.

This arrest, which had preceded the departure of the Prince, produced the worst effect on the Protestants throughout the country, who were well convinced of the innocence of the prisoner. It was evident to them, that their enemies only waited for the moment of triumph in order to persecute them : a very melancholy and discouraging supposition ! The chiefs of the Royalist party, on learning the fermentation which prevailed in the cities, country-places, and among the troops, finally began to see the full extent of the danger into which they had plunged themselves. They then made tardy advances towards reconciliation, which were justly regarded as nothing more than deceitful pretences. It was too late to alter the opinion of a people exasperated by a year of suffering ; but yet what was the conduct of this people ?

The whole of the Lozere had hoisted the colours of Bonaparte ; a picquet of cavalry, partly composed of Protestants, which marched to op-

pose that department, was forced to fall back : Montpellier joined the conqueror ; the half-pay officers at Nismes declared themselves in his favour ; the troops followed their example ; and this city was then forced to change its government. The Protestants are at this time to be considered as nothing, or at least merely as useless accessaries in the great movement which spread revolt in the rear of the army of the Duke of Angouleme. It is certain that it commenced at a distance from Nismes, that that city and this department only received the impulse from the neighbouring departments, and that the good spirit which animated the Protestants at this disastrous period must be acknowledged.

I know that armed bodies, in which were several Protestants, gave at that time uneasiness to the royal volunteers, and committed some depredations. I know that five of these volunteers perished in a Protestant village, after having spread terror around them. That village is almost entirely destroyed ; so that it ill becomes those who have confounded the innocent with the guilty to stand forward as accusers. But I am equally unwilling to dissemble or to exaggerate, and my adversaries must allow that the fugitive volunteers found refuge, assistance, and

protection with the Protestants. For this I call to witness the conduct of the Protestant Commune of Lédignan towards the different corps of royal troops which passed through it.

After the confession which we have made of the errors of some of our brethren, we may doubtless be permitted to exculpate the Protestants as a body. It is besides well known that the royal volunteers were attacked at Vans, and one of their officers killed ; that at the Catholic towns of Avignon and Pont-Saint-Esprit, their houses were pillaged ; and this conduct could not be attributed to a spirit of religious animosity. But it is only when the criminals belong to the Reformed religion that the Protestants are accused in the mass. Such is the justice that presides at the judgments of our enemies.

But let us inquire who were then the chief authorities of the city of Nîmes and the department, since to us are attributed all the measures of the period. The Royal Court of Nîmes, composed of forty members, included only one Protestant ; the Imperial Commissary and chief Commandant, and the Prefect, were Catholics. The Sub-prefect, who was a Protestant, gave in his resignation ; the Mayor alone continued to exercise his functions, and,

devoting himself for the safety of his fellow-citizens, passed the melancholy interval of the interregnum in opposing measures of rigour. He was daily denounced by the reigning faction as a Royalist. It is, then, proper to remark, that the two Protestant magistrates at Nisines were at that time labouring under persecution : so much for the oppression of the Catholics under a Protestant administration.

The government of that time was doubtless guilty of vexations and injustice : this cannot be denied. But it is committing no error to reckon among its declared enemies and real antagonists a considerable number of distinguished Protestants. Their adversaries who were then silent, tremblingly applied for passports, and hastily departed or concealed themselves with care. Thus, had it not been for foreign force, the King's government would have perished as at the commencement of the revolution, through the pusillanimity of those who styled themselves its warmest defenders, through their obstinacy in refusing to distinguish the government *de facto* from the government *de jure*, and doing nothing to direct, modify, or arrest the action of the former, under pretence that the latter possessed a metaphysical existence ; a principle very convenient for cowardice, but calculated to

plunge a nation irrecoverably into the chaos of anarchy, or to bind it for ever in the chains of despotism. Ah ! had the reign of tyranny continued and acquired strength, had scaffolds again been erected, what victims would have ascended them ! Who would have perished to testify their inviolable attachment to the cause of their country ? Doubt not, people of Europe, that these victims would have been Protestants ! You would have beheld their names written in the list of blood ; while their enemies would again have made appeals to your inexhaustible charity.

I can have no object in defending any of the acts of this period, unless it be proved that they issued from a council formed of persons who possessed an influence over the mass of Protestants, or from an administration composed of them. When a gentleman commits an action derogatory to honour and virtue, he bears the punishment of his crime, and his rank is not for that reason considered less pure ; but should a Protestant, belonging to the dregs of the people, without the education, principles, and sentiments which a gentleman may be supposed to possess ; should this Protestant, I say, commit a crime, must we be responsible for it ? must it form part of an indictment drawn up

against a whole class of virtuous citizens?—What abominable logic! what terrible responsibility! Where are those who express indignation at the law against suspected persons, and yet do not shudder at this barbarous theory?

But, with whatever horror I regard all oppressors, I do not find, during this unhappy period, any blood to be avenged. Ah! had executions diffused sorrow among the pretended Royalists, we might have pardoned the error of a son who, transported by grief and rage for the loss of a father, had been deceived in the choice of his victim. Doubtless, had the reign of tyranny been established, you would have suffered serious misfortunes, and we should certainly have been included in the persecution with which you were threatened; but that time did not arrive: you have experienced nothing but alarm, and those whom you now persecute cannot be reproached with having caused it. What! can your terrors only be removed by the blood of the innocent? Is that the only remedy for all the afflictions produced by cowardice? Did conflagration give that agreeable light which was alone capable of dissipating your fears? Did you imagine that you were to look only to the fury of the populace for your future protection?

O deluded men ! men fatally blind to the interests of your country and your King !!

Finally, the battle of Waterloo exposed to the world the weakness of the party which sought to oppress France. The whole of the South was thrown into commotion, with the exception of Nismes, which was occupied by General Gilly, and Avignon by General Casan. Thus, the resistance of Nismes was totally unconnected with Protestantism, since a principal city in the neighbourhood, though entirely Catholic, continued under the yoke. It is therefore evident, that, had Nismes not contained a single Protestant, it would not have shown itself more willing to surrender.

A royal corps d'armée was assembled at Beaucuire, composed of the elements of the former force of the Duke of Angouleme ; every village in the direction of the Rhone appeared disposed to increase it by a detachment ; Nismes and Avignon were consequently soon to be compelled to acknowledge the authority of the King. The whole army was ostensibly placed under the direction of a Protestant General, and this choice was as artful as perfidious. Those who selected him were at once aware of his incapacity, the facility of governing him by words, and the thick veil of prejudice in which his

mind was enveloped. An appearance was then assumed of intending no harm to those whose destruction had been planned, while all the power of inflicting injury was actually retained by the employment of the SEIDE who had been chosen.

General Gilly having at length yielded to the entreaties of the inhabitants of Nismes, evacuated the city, and a flag of truce announced to the Royal army that the white cockade had been hoisted. The commanders of that army must have been aware of the dangers to which the city was exposed by the introduction of bands, which, for several days, had been studiously incensed against it, and which were already practised in atrocities. A general massacre of the Protestants, and the destruction of Nismes, might have been the consequence. Why introduce such an army? The King was satisfied, the authorities delegated by him were admitted, and the submission was complete. But the pretended Royalists were unwilling that affairs should return to the state in which they were during the preceding year. They wished for a complete counter-revolution, and it could not be cemented, except by the blood of the constitutionalists and all the Protestants. The whole horde of ruffians was then conducted into

Nismes. A slight combat ensued with the troops of the line, who, being too weak to resist the great number opposed to them, capitulated ; and, after having laid down their arms, were massacred. From this moment, from the month of July, pillage and assassination desolated the town and the neighbouring countries—and desolate them still.

We must now divide a subject which has become too diffused, for the sake of distinguishing and embracing with more facility the whole.

1st. The plan of the chiefs ; that is to complete the counter-revolution, to reduce the Protestants to the oppression in which they existed before the year 1787, by forcing the principal characters among them to expatriate themselves, and by murdering, by way of example, all those who might venture to return. As this project could not be executed but in contempt of the royal authority, the Catholic Royalists suppressed the King's edicts wherein he speaks of clemency, and refused to acknowledge the Prefect nominated by the King, because he was directed to oppose their excesses. They even sent a courier to the Duc d'Angoulême to know how far the orders proceeding from the Throne were to be obeyed ; thus endeavouring to create a schism in the state, because the eastern and

central parts of France did not adopt the principles of the South. Thus has the King been obliged publicly to reiterate his orders, to recall expressly the Baron de Villeneuve to Paris, to oblige him to give an account of his conduct, of the prolongation of his authority, and of that of his deputies, in defiance of the ordinances which revoked them: thus did this country, in open rebellion, add the green to the white cockade; and thus troops, disbanded by a decree, were preserved for the purpose of new disorders.

It certainly ill becomes rebels to accuse of rebellion those who wish to obey only the King*.

* The Avannage, the Gardonnenque, and the Cévennes, were never in a state of rebellion. These interesting countries, rendered useful to the state by a numerous, active, and industrious population, friendly to order and peace, beheld with unanimous grief their legitimate King compelled to quit his territories, and eagerly ranged themselves under his tutelar Ægis, as soon as they learned his entrance into the capital. Whilst his delegated officers were repulsed, and his orders disregarded in that part of the department, styled exclusively royalist, the districts which we have mentioned, remained respectful and submissive, refusing to acknowledge any other authority than that of the King, or to obey any but his orders. In vain did their enemies endeavour to excite them to rebellion; their artifices were useless, and they only succeeded in causing the arrival of the Austrians to be re-

Such is the plan of the chiefs laid open. It will be observed that they stand at nothing; that they are *men* of PRINCIPLE; and that by THEIR MORALITY it is expected that FRANCE will be REGENERATED!!!

2d. The plan of the agents of the atrocities is simple : it is the enriching themselves during a crisis. The few first days were devoted to plunder. It was a libation necessary to popular fury. Such houses were selected as presented the richest booty. Thus, M. Vincent, a wealthy banker, possessing great moveable property, was the first to tempt cupidity, and his house and furniture were abandoned to pillage. What was his crime? Having offered a considerable gift to the Duke of Angouleme; having enrolled his son under the banners of that prince, and being a Protestant. The rapacity of the populace being glutted, the next thing to be considered was the satisfaction of the principal agents, who took no share in the general pillage, and in which they even assumed the air of disinterestedness. The troops were divided into small bodies. Some were distributed among the houses of the Protestants, who, after a preli-

garded as the greatest happiness: these troops were received at Alais, Anduse, Saint-Hypolite, &c. and, indeed, in every town and village, with cries of *Vive le Roi!*

minary pillage, were allowed to ransom the remainder of their property, in order to save it from destruction. Such was the treatment experienced for the space of two months by the inhabitants of Nismes and the surrounding cities. The immense sums obtained by this system became the prey of the principal agents, who permitted their subalterns to seize the linen, furniture, and all the inferior booty. This band, which was most obedient in the execution of mischief, daily merited the indulgence of their chiefs by a few assassinations to form an excuse for plunder.

3d. The plan of the Court ; which is to appease party spirit, and substitute the reign of the law to that of anarchy : this plan has completely failed ; for, when public declarations were required, only confidential letters were written ; and words were used, when arms alone could have been efficacious.

From this combination of different actions, a series of insupportable woes has resulted to the Protestants.

At Uzes, they were tried and executed by the populace, as if the 2d of September, 1792, had been renewed. The streets, public places, and roads of Nismes daily presented new victims ; all the country around these two unfortu-

nate cities exhibits a dreadful picture of desolation ; such property as was not ransomed by money was destroyed ; and those who refused to pay the required ransoms were immediately punished for their imprudent resistance. The Protestants of Gard had no other alternative for escaping persecution than to fly from their country, as in the days of the Medicis and the Maintenons. These emigrations are daily undertaken, and, should an ill-placed confidence, or a strong attachment to their homes, induce any still to brave the dangers which surround them, their absent friends never fail to erect their cenotaphs and shed tears over their empty urns. It might have been supposed that the edict of Nantes had just been revoked. But let us look back to even more terrible periods ! Who has not heard the town of Nismes resound with these frightful cries : *The King has proscribed all the Protestants !—He wishes to rid France of them ! Let us have another St. Bartholomew !* Were not the bloody preparations for re-acting that horrible massacre begun ? And was not the Prefect obliged to call in the assistance of the Austrian troops, who arrived on the eve of that anniversary so opprobrious to France ? Thus, after having assassinated in detail, in order to reap at leisure all possible ad-

vantage from the crime, they wished to exterminate in mass all the lower order of the people, who were destitute of the means of purchasing their lives. And this was to have been done on the EVE of SAINT LOUIS ! on the BIRTHDAY of our good King, of the mildest and most clement of princes !!!

But these furious wretches will exclaim, The assassinations of which you complain were not authorized.

It is difficult to believe this. What ! those assassinations unauthorized ! and amidst all the victims who have suffered in this city alone, you could not make an example of one of the assassins ! Not one of them has suffered the punishment due to his crimes ! What ! these atrocities were unauthorized, and your police suffers the circulation of pamphlets to excuse them, without appealing to the authorities, or citing their unworthy authors before the Tribunals ! What ! you take no part in them ; you endeavour to stop them, and yet you exert all your efforts to prevent truth from reaching the Throne ! You seek to stifle the cries of the victims, while you pretend that scarcely any exist. What ! you were grieved at these excesses, and endeavoured to prevent them, and when an assassin of thirteen Protestants was brought

before you *, he was not only instantly released, but obtained in the National Guard the rank of Adjutant-major, which he at present fills ! These are facts, the evidence of which overwhelms you.

Well ! you will answer, it is true that a few drops of blood have tarnished our victory ; but you are wrong in supposing it to be a plan directed against all Protestants : they are tranquil in Saintonge, in Poitou, in Dauphiné, and every where except in a few departments. But does not this expose the plan of our enemies ? In the taking of a town the outworks are first attacked ; and the Protestants of Gard were perhaps thus cruelly treated, only because they formed the bulwark of the Protestants of France. It is said that only such individuals as were accused of Bonapartism were molested. Yes, doubtless, had your plan been universally executed by agents as skilful and profoundly hypocritical as those you employed in certain places, you might have said that all your victims were noted men, on whom the sword of the law would have taken ven-

* Trestaillon. This blood-hound, it would appear, has been again let loose, and massacred seven respectable inhabitants of Nismes, on the 17th October. We shall see if he obtains a further advancement in the army for this meritorious service rendered to his King and country.— See Morning Chronicle, Nov. 8.

geance, had it not been anticipated by your poignards. But whom have you generally struck? The most faithful subjects of the King, and that only **BECAUSE THEY WERE PROTESTANTS!** You will deny it. But, at least explain then why a considerable number of ministers, distinguished for their loyalty, have been obliged to fly? why in many places the exercise of public worship is suspended? Why are the churches of Nismes, Montagnac, Cournonteral, &c. &c. plundered? Why have we to lament the burning of the church of Pignan, near Montpellier, and the church of St. Afrique, near Aveyron? If you wish to exculpate yourselves from all these acts of violence, by which the Protestants were directly attacked, declare what measures were taken against their authors; show us what criminal processes were commenced; if not, confess the truth which presses upon you on all sides.

But even under the supposition that you pursue only the enemies of the King, shall I not ask by whom you are invested with the royal prerogative of executing justice?

Yes, Sire, such is the extent of calamity to which we are exposed. But think not that we are totally incapable of repelling the outrages of our

enemies, were we not restrained by a just respect for your Majesty : but such is our misfortune, that these wretches are called *Royalists* ; and what name would be applied to us were we to take up arms against them, since the public authority seems unavailing to help us? Would not *they* be considered as the dear but misguided children of the holiest of causes, and should not *we* be branded as rebels? Resistance, therefore, has hitherto been abandoned. Those men, Sire, who are described as your enemies, perish without a struggle, in order not to seem to disobey your sacred authority. Protestant Princes surround them, and they have not proffered a cry, nor taken any steps to engage them to become their mediators, in the apprehension of aggravating the deplorable condition of France. Are such men rebels? But, Sire, there is a term when patience is exhausted, when it is difficult to contain within the bounds of reason a people cruelly persecuted. Anticipate, prevent this dire calamity ; reorganize the national guard, that true principle of public force ; recall those bands, assembled in defiance of your authority, and remove from their administrative functions those who have seen and caused our blood to flow with an unmoved countenance—

from that instant anarchy will cease, and our misfortunes be terminated.

But if we be reserved for continued persecution, at least let our fate be distinctly announced to us. Ministers of Lewis XVIII., would you be more inexorable than those of Lewis XIV. against whom Europe uttered such a cry of execration? If so, satisfy the hatred of our enemies, but give us time to assemble our dispersed families, to dispose of the property we have acquired, in enriching the country which is still so dear to our hearts in defiance of its injustice and cruelty. We will again find refuge on foreign shores; we will once more implore your compassion, hospitable nations, which in other times afforded an asylum to our forefathers, and in which their names are still held in honour, and their memories revered. We shall not come to burden you with our indigence—we are a hardy and laborious race. This new emigration will cost you neither treasure nor blood. Your pity,—some tears for our calamities, and that fraternity which we shall endeavour to merit, are all we shall ask; while our ungrateful country, to which we never would wish to return with arms in our hands, will still have our vows for its prosperity.

Or rather, for we still cherish the confident

hope, our country will at last avenge the injuries of her most faithful and devoted children: general indignation has arisen against our enemies and oppressors, who are consigned to contempt and hatred; their ephemeral reign will shortly terminate, and we shall continue to dwell in the land which gave us birth, under the auspices of a revered Monarch, whose paternal intentions we bless, and amidst our brethren of every persuasion, who have never participated in the criminal errors of which we are the victims, and who eagerly stretch forth their hands to us as a pledge of union.

THE preceding Address furnished grounds for expecting a frank and solemn declaration on the part of the King: he has, however, remained silent; and the disorders have consequently been increasing. Plunder and devastation have been committed even in the presence of the Austrians. From the 10th to the 15th of September several children were torn from their parents, and baptized in the Catholic Church, and several Protestant families compelled to attend mass.

The Protestants at Nismes complained of

being excluded from serving in the National Guard. They have been permitted to enter it ; but, by an unworthy perfidy, they are prevented from performing any service. They are, however, compelled to pay dearly for the substitutes which are provided for them.

S U M M A R Y
OF THE
Persecutions
OF THE
REFORMED CHURCH IN FRANCE.

WHOEVER reads the history of the Church of Christ with impartiality, can have no difficulty in applying that portion of Holy Writ; “And I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. And I saw the woman *drunken with the blood of the saints, and with the blood of the martyrs of Jesus*: and when I saw her, I wondered with great admiration.” However this part of Scripture prophecy may receive a partial illustration, in the persecution which the Church endured under Pagan Rome; that persecution has certainly revived under Papal Rome, the reli-

gion of which is indeed a mixture of Paganism and Christianity; and all the characters attributed to the subject of this vision, are most plainly impressed upon the Catholic Church. Her worship, and the titles of her Popes, are marked by *blasphemy*; her rites and sacraments are distinguished by *mystery*; she is a *Babylon* in growth and in pride; *abominations*, *filthiness*, and *fornication*, are committed through the celibacy of her clergy, and have been allowed by the sale of indulgences for the commission of the greatest obscenities; and there is not a nation, that has been within the reach of her influence, where she has not rioted in the veins of those Christians who have opposed her absurd and unscriptural doctrines, and her monstrous usurpations: most emphatically does the truth apply to her, that she is DRUNKEN WITH BLOOD.

In vain have the modern advocates of the Church of Rome endeavoured to apologize for her atrocities, by pleading the spirit of past ages, and quoting the intolerance of other sectaries: where they have shed *drops*, she has shed *oceans* of blood; blood which, like that of Abel, calls from the ground for vengeance, and on account of which the souls of them that have been slain for the word of God, and for the testimony which they held, yet cry from under the altar of Heaven, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

Nor is this persecuting spirit yet extinct; it is still to be seen in the arbitrary authority which the Church of Rome exercises over consciences, in the disposition which she manifests towards all heretics, and in the recent massacres in the South of France. For five-and-twenty years past her tyranny has been checked,

she has been called to struggle with infidelity for her own existence ; but though she is so much indebted to misguided Protestants for restoring her again to the plenitude of her power, scarcely has she resumed her seat before she discovers her old prejudices ; in Spain, in Rome, in Naples, and in France, she is crushing her benefactors, and using every means to extinguish the light and knowledge which the suppression of her authority has allowed to make progress in the world.

During the lapse of a generation, both Christian states and private Christians seem to have forgotten how much the world has suffered from the oppressions of Popery. It is foreign to the design of this statement to present the reader with a general martyrology ; it is intended merely to give the black catalogue of the persecutions which have for many ages disgraced the kingdom of France ; and which, before the allied troops have had time to quit it, are again renewed there in all their horrors.

It was in the valleys of Piedmont that pure and undefiled religion was maintained in all its simplicity, and that the light of truth shone with undiminished lustre, while Popery spread the gloom of superstition and idolatry among all the surrounding nations. Hence the mother churches in the valleys of Piedmont very happily adopted for their arms, *a taper burning in a golden candlestick, and scattering its glorious beams in a field of thick darkness.* The celebrated PETER WALDO was their neighbour, and was indebted to their instructions for the knowledge he obtained, as well as for the possession of the Holy Scriptures ; which, it is said, they had carefully preserved, even from the days of

the Apostles. WALTER LOLLARD, by whose name truly devout men were dubbed in England five hundred years ago, was also another of their converts. The latter was burnt as a heretic at Cologne, in 1322; the former commenced his ministry about the year 1160, and, after having laboured long in France, escaped the hands of the destroyer; though, as he opposed the Church of Rome, vengeance pursued him at every step, and torrents of blood were shed to prevent the spread of his doctrines.

Pope Innocent the Third, to root out the followers of Waldo from the earth, published his croisados, granting plenary remission of sins to all persons that would go to this holy war and destroy them. Those princes who neglected his orders were considered as their abettors, and exposed to the thunderbolts of excommunication; they were deprived both of their dominions and their lives. The King of *Arragon*, and Counts of *Toulouse*, *Beziers*, and *Carcassone*, were all cut off by prodigious armies mustered against them, and myriads of their subjects were butchered in the most horrible manner. P. Personius asserts, that in the persecution of the Albigenses and Waldenses no less than *a million of persons perished*.

But the grand triumph of truth was reserved for the period of the Reformation, and the spirit of the beast had then an opportunity of more generally discovering itself, while it belched out its malignant blasphemies against those Christians who would not be partakers in the deeds of a corrupt church, and stirred up the princes of every nation under Papal influence to murder their best subjects, because they would not suffer human edicts to direct them in matters of religion.

The corruptions of the Church of Rome had become so notorious, that all Europe seemed to feel the necessity of a reformation. The Parliament of Paris began to fix boundaries to the imperious usurpations of the Pope. There were found some in the celebrated college of the Sorbonne, who ventured to dispute some points with this infallible head of the church. *Zuinglius* thundered against indulgences in Switzerland: a year after him, *Luther* roused the world by his opposition in Germany; and, shortly after, *Calvin* entered the lists against him in France. One singularity distinguished these events, that they were not preconcerted among the parties; but, strangers to each other, they were all inspired at the same time, by the same spirit, and with the most undaunted heroism rallied around the standard of the Cross, to resist the slaves of superstition and idolatry.

The progress of the Reformation in France has been justly attributed to the revival of letters in that kingdom, under the patronage of Francis I. The love which that prince discovered for literature induced many learned men to flock together under his government; and, as the rays of light concentrated among them, they gradually chased away the darkness with which Popery had covered the land. Pure religion never shuns the light, it challenges investigation, and the more it is explored the more are its excellencies apparent; but Superstition, conversant only with the works of darkness, hates the light, lest her deeds should be reprov'd.

Pope Leo's bull, granting the sale of indulgences, and the magnanimous opposition which Luther made to it, now became the general subject of conversation in

France, and the doctrines of the Reformation were embraced by great numbers, of all ranks.

The Reformed, in many parts of the kingdom, organized themselves into churches, and regulated their doctrines, discipline, and worship, by the standard of the sacred Scriptures. *Olivet*, who was uncle to Calvin, and a minister in the valleys of Piedmont, in the short space of one year translated the Scriptures into the French language, and they were speedily read in all the Reformed churches, put into the hands of persons of all descriptions, and taught to their children. David's Psalms were translated and set to solemn tunes; and so much were they admired, that they obtained admission into the court, and were publicly sung on all occasions. The Cardinal of *Lorraine*, fearful of the consequences, soon found means to expel the psalm-singing, and obtained the translation of the Odes of *Horace*, and the obscene poems of *Tibullus* and *Catullus*, which he got set to music, and introduced into the court.

The plain and zealous sermons of the Reformers were attended with astonishing success, and the Papists took the alarm when they saw their altars neglected, their masses solitary, and their churches drained, while the Protestant temples were filled with worshippers.

And now the work of persecution began, which has continued more or less, in proportion to the influence of the priesthood, down to the present moment. John Le Clerc, who was the first founder of the Reformed church at Metz, in Lorraine, after suffering the most cruel treatment, was burnt alive, in that place, in 1524; and, the following year, James Pavaues was burnt at Paris.

Francis, who at first favoured the Reformation, hav-

ing been made a prisoner of war at Pavia, and carried to Madrid, in 1525, was released in the course of the following year, and restored to his kingdom. This event was eagerly seized by the priesthood as a pretext for destroying the Reformed, and as their numbers had now astonishingly increased, the misfortunes of the kingdom were ascribed to the progress of heresy; and, to prevent the future judgments of the Almighty, Francis was exhorted to extirpate the enemies of the Catholic faith. The King obeyed; and, being advised by his chancellor, ordered that, for the future, the cognizance of the crimes of heresy should belong to the civil magistrates. The Parliaments were now actively employed against the offenders, and executions became common throughout the kingdom. The ministers were obliged to recant, or suffer imprisonment or exile; and, in 1535, the King himself assisted in person, bareheaded, in a grand procession at Paris, where he had the pleasure of witnessing the burning of six of his Protestant subjects. So much influence had the priesthood now acquired over his mind, that it is said, he solemnly affirmed before the Parliament, great numbers of the nobility, and the ambassadors of foreign princes, that if he knew one of his arms to be infected with such a corruption, he would cut it off, lest the other members should be corrupted by it. He published, at the same time, a severe edict against the Lutherans, which was the name given to the Reformed, in which those who harboured or concealed them were made liable to the same punishment with them, and the informer was encouraged by the reward of a fourth part of their goods.

This severity attracted the attention of the Protestant Princes in Germany, who remonstrated against it; and

as Francis then needed their services, he found it necessary to frame an excuse. He said that his edict was issued only against *some rebels, who, under cover of religion, had endeavoured to disturb the peace of the kingdom; and they were satisfied with the answer.*

An attempt was even made to take away the life of the Queen of Navarre, who was Francis's sister; and he was persuaded to begin with his court and his nearest relations, if he wished completely to deliver the kingdom from heresy. But Francis had some humane feelings remaining, and contented himself with apologizing for his sister. She, however, perceived her danger, and was obliged for a short period to conceal her views.

At this time a vast number of the Reformed were put to death in France, in the Netherlands, and in England, where Henry VIII. who had renounced the Pope's authority, rather out of spite than from any principle of religion, persecuted with the utmost rigour those who adhered to Luther's or Zuinglius's opinions.

In 1536 and 1537 the work of persecution was still going on in France, and the Reformed were cruelly treated and dragged to execution; but the Reformation continued to spread and to take root in all parts of the country.

A Dominican Friar was burnt at Agen in the year 1539, and was the first martyr of the Reformation in that city. At Nonnay, in Vivarais, a man was likewise burnt for having refused to kneel down before an image upon the highway, as he was going to the fair of Lyons. In 1540 and 1541, many others also suffered death for the cause of religion. In 1543 the Parliament of Rouen condemned one Constantine, and three others, to be burnt: they were executed together. That of

Paris forbid, under severe penalties, the selling of any book censured by the Sorbonne, particularly *Calvin's Christian Institutes*. At the instances of the Inquisition, strict charge was given to every one, under pain of excommunication, to inform against those who should be suspected of heresy, within six days after the discovery. Processions and burnings still continued.

About this period one Landri, curate of the Holy Cross at Paris, ventured to declaim boldly against some of the errors of the Romish Church, and especially against purgatory. Vast numbers of people attended his preaching, and his parish-church was too small to contain the eager multitudes. The King heard of his fame, and resolved to send for him, and to hear him, for he was by no means satisfied about the doctrine of purgatory. The Cardinal de Tournon, the King's favourite, took the alarm, and got one of his friends to frighten the preacher before he entered into the presence of the King. He was told, that if he said one word seeming to favour the Reformation, he was undone for ever. The trick succeeded—Landri was naturally timid; he resisted every inquiry of the King, though he received him in the kindest manner, and lost an opportunity which might have been turned to considerable account by the Reformed Church. Landri died very uneasy in his mind, some years afterwards.

The Sorbonne this year usurped the authority of making new articles of faith; these articles were published in the streets of Paris by the common crier, they were then printed by the King's command, and severe penalties were decreed against all who should question their legitimacy. In the mean time the Parliament of France proceeded in their severe measures against the Reformed,

and numbers, to avoid their fury, sacrificed their property and fled into exile. Some were not so happy. Mr. Peter Bonpain, who had raised a congregation at Aubigny, was arrested, tried, condemned, and burnt at Paris; and a number of the Reformed, who met together for religious worship at Sens, were put under arrest. The Parliament of Rouen also condemned one Hussen, an apothecary of Blois, to be burnt for having dispersed some pamphlets on the disputed points of religion: he suffered martyrdom with such astonishing constancy, that many of the spectators were induced to examine into his principles for themselves, and several, in consequence, embraced the Reformed religion.

We come now to the inhuman slaughter of the Waldenses in Provence. These sprung from the Waldenses of Dauphiné and Piedmont, and, together with the Calabrians, had emigrated from their over-populous valleys to a wild desert, which, by their industry and the blessing of God, they soon rendered prolific in corn, wine, oil, chestnuts, and other fruits.

These poor people had long been under the iron hand of Popery; for, at a meeting of Bishops at Avignon, in 1228, the Inquisitors reported that they had taken and apprehended so large a number of them, that they were not only at a loss to provide food for their subsistence, but also to procure lime and stone enough to build prisons for them. In 1506 an attempt was made to prejudice Lewis XII. against them; but that truly illustrious Monarch, whose name deserves to be coupled with that of Henry IV. would not condemn them without first examining into their characters; and having sent Monsieur Adam Fumée, Master of the Requests, to obtain the necessary information, he returned so just a

report of their harmless and industrious lives, that the King took them under his protection, and bestowed upon them the highest encomiums.

When the reign of Francis commenced, these people, having lost their protector, were again subjected to the enemies of true religion. Some member or other of them was daily summoned before the Parliament of Aix, and condemned to be hanged or burnt, or dismissed with a brand in the forehead. At length, in 1540, at the instigation of the ecclesiastics, one of the most exorbitant, cruel, and inhuman sentences was passed against them that was ever pronounced by any Parliament; resembling in all respects the edict of King Ahasuerus, given out at the request of Haman against the Jews. Six persons who ventured to stand forward to justify themselves and their brethren were condemned to be burnt alive, and their wives and children banished; their country was doomed to be laid waste, and rendered uninhabitable; and all this was done without permitting them to say one word in their own defence. The King, informed of the rigour of the sentence, sent an order to the Governor of Piedmont not to suffer it to be put into execution, and enjoined the Parliament to exercise more moderation in future. He also sent letters of grace to the innocent offenders; but these were suppressed.

But in 1545 the time of heavy suffering came upon them. The Governor, Oppeda, accused them of having raised an army of sixteen thousand men, with a design to seize upon Marseilles, and having well managed his tale, obtained permission from the King to execute the suspended decree. Having levied his troops, he fell in the most merciless manner upon the unarmed

inhabitants. Twenty-two towns and villages were burnt to ashes, and four thousand men, women, and children slaughtered. The most atrocious acts of cruelty were committed. The harmless labourers were slain without pity; their wives and daughters were ravished; pregnant women and sucking infants were murdered; several women had their breasts cut off, who perished in their agonies, and their children were starved to death. Every thing was ransacked, pillaged, or burnt; and nothing was reserved but those unhappy creatures who were doomed to the galleys. The cruelties exercised on this occasion almost exceed credibility. Some women were shut up in a barn full of straw, and burnt; and when a humane soldier made a hole for some of them to escape, they were forced back by pikes and halberds. Some were taken into a meadow, where Oppeda commanded that they should be hewn to pieces; and their dexterous executioners tried their skill at cutting off heads, arms, and legs. Some, who were found hid in caves, were taken into the castle-hall of Cabrieres, and barbarously massacred in the presence of the sanguinary commander. The residue of the inhabitants were pursued through rocks and mountains, and forced to the greatest extremities. They only begged of Oppeda to allow them to pass into Geneva, with their wives and children; but the bloodthirsty monster replied, that he would send them with their wives and children to dwell with the devils in the infernal regions, so as to blot out the very memory of them from the face of the earth.

Some of these poor people, after the storm was passed, ventured to return again to their much-loved

valleys, and became the seed of several churches, which afterwards flourished in great vigour.

When the King heard of the cruelties that had been committed in his name, he was exceedingly angry; and on his death-bed he enjoined his son Henry to revenge so much innocent blood upon the shedders of it. Court influence, however, protected the chief aggressors; but Oppeda was visited by the Almighty, and died of a horrid distemper, which consumed his bowels.

In the year 1546, fourteen of the Reformed were sentenced to be burnt alive, in the great market-place at Meaux, after having been cruelly put to the torture. One of these had his tongue cut out before he was executed. Another was condemned to be hung up by the arm-pits, and then to be whipt and shut up for life in a monastery, while the others were executed. Two others were sentenced to be whipt for three different days, having ropes on their necks, and then to be banished. Slighter punishments were inflicted upon many others, who were all obliged to make the *amende honorable*, which was a most ignominious punishment inflicted upon great offenders, who were to go through the streets barefooted and bareheaded, with a rope round the neck and a burning link in the hand, till they came to a seat of justice, or some other public place, where they were to confess their offences and ask for pardon. The goods and estates of those who were executed were all forfeited, and probably the priests and the church shared pretty largely in the ill-gotten spoils.

Two men were also taken and burnt at Senlis. One Francis D'Augy was burnt at Nonnay, by the sentence of the Parliament of Toulouse. In short, the burning-

chambers which were established to receive informations against heretics, made terrible havoc among the Reformed, and sometimes burnt twenty of them together. These good men often suffered death with the most heroic constancy, and many were converted to their faith by beholding their death.

Among the atrocities that were now committed, must be enumerated the burning of John l'Anglois, an attorney and member of the church at Sens, who was condemned at the instances of his own uncle, Barville, Archdeacon of the cathedral of Sens.

Francis I. died in 1547. Many circumstances mentioned in his life prove that he had an inquiring mind, and that he was rather favourable to the Reformation; but he wanted courage to resist the priesthood, and persecuted more from policy, than from inclination. He was, however, equally responsible at the tribunal of the King of kings, for all the righteous blood shed during his reign.

His son, Henry II. was a bigot. While he needed the aid of the Protestant princes of Germany, against the Pope and the Emperor, he discovered a little moderation; but when their services were no longer necessary, the spirit of persecution broke out with unrelenting fury, and would have exceeded the barbarities of Decius and Dioclesian, had not the unexpected death of that Prince put an end to all his malicious purposes.

The burning-chamber was peculiarly active; the first year that Henry ascended the throne, a great number of the Reformed were executed all over the kingdom, and he attended, like his father, in a solemn procession, after which, many unfortunate victims were put to death on the Place de Grève. But the cruelties which were

perpetrated were of a more refined nature than those committed in the days of Francis ; for, the poor creatures were tied to a pulley, from which they were let down by degrees into the fire, and when they began to feel it, they were taken up again ; and this was repeated till they expired in the most excruciating tortures.

Shortly after, an edict was published against the Reformed, and persecution raged more fiercely than it had ever done before. Among the illustrious sufferers, one deserves particularly to be noticed. Monsieur Lewis de Marsac was a gentleman of great family, and having been in the King's ordinance, the Lieutenant Criminal wished to excuse him from dying with a rope round his neck, like the other sufferers. Marsac perceiving that his rank had gained him this privilege, and that he was to be more favoured than his brethren, desired that no distinction should be made. " Alas !" cried he, " don't deny me the collar of that most excellent order."

Among other inventions, the gag was now used for the first time. Its intention was to prevent the martyrs from singing psalms, or addressing the people on the way to their funeral pile.

One Simon Lalve was executed at Dijon, and while he was praying for his persecutors, his executioner was smitten to the heart, and embraced the faith of the Reformed.

In 1557, a congregation having been discovered at worship in Paris, was surrounded, and many of them seized. Nine of them were burnt, among whom was Philippa de Luns, a young widow of exquisite beauty, who was in the twenty-third year of her age : she was relict of the Lord of Graveron in Gascony. Before her

death her tongue was cut out, and her feet and face parched ; she was afterwards strangled, and her corpse burnt to ashes.

The King, and the Cardinal Lorraine, made an attempt about this time to introduce the Inquisition into France, but they were so strongly opposed by the Parliament that they relinquished it.

Many illustrious persons now united with the Reformed, and, among the rest, the King and Queen of Navarre, who, with some distinguished families of the nobility, joined them in their worship, and walked in public procession, singing psalms with the people. The priests took the alarm, and had recourse to the stale cry, that the Lutherans were raising a sedition at Paris. The King immediately issued a proclamation and forbade the meetings, and some persons were arrested, but afterwards released.

The King now openly avowed his intentions in the Parliament respecting the Reformed, and seized some of its members, to bring them to trial and execution, because they favoured their cause ; but, before he could execute all his sanguinary wishes, he was killed at a tournament, and suddenly called himself to a higher tribunal, where the righteous Judge maketh inquisition for blood.

Notwithstanding the opposition made during this reign against the advancement of the Reformed religion, upwards of fifty churches were established in some of the principal towns and cities.

The Reformed hoped for some relaxation in their persecutions on the death of the late King, but they soon found that there was a similar spirit in his son, Francis II. Guided by many of the same counsellors, he continued

the career of blood which he had pursued. The first victim of his cruelty was Counsellor Du Bourg, one of the members seized by his father in the Parliament. When he ascended the place of execution he offered up this prayer : *O Lord my God ! do not forsake me, lest I should forsake thee !* He was strangled, and his body was then cast into the fire and reduced to ashes !

A new edict was published against the meetings of the Reformed, and base persons were encouraged to accuse them, with the promise of half their forfeitures ; while the curates and vicars of the respective parishes thundered their anathemas and excommunications against all those who, knowing any Lutheran, should not give intelligence respecting him, and exhorted their parishioners to use all their endeavours to discover the objects of their vengeance, and to be watchful every one over his neighbour, promising impunity, *in case their information should be found faulty or even false.*

The persecution began at Paris. The houses of the Reformed were marked, and a Friday was the day fixed to break in upon them, to see if they were eating flesh or fish. The greatest cruelties were committed. Paris was like a besieged city. Nothing was to be seen in the streets but men and women of all qualities and ages, whom the soldiers were escorting to gaol, while their houses were plundered, or their goods sold by auction, to reward their depredators. The streets were so incumbered with carts full of furniture, that it was difficult to pass ; and the poor children, deprived of their parents, were left to starve in the streets, none daring to relieve them for fear of being considered as heretics.—O the humane spirit of Popery !

The priests, too, must interfere in the business, for

it could not be perfected without them. They stood in the corners of the streets, and excited the rage of the people, by telling them that the heretics fed upon children's flesh, that they committed a thousand acts of impurity, and they ate a pig instead of the paschal lamb. The Parliament witnessed these violent proceedings, instigated by the Cardinal Lorraine, but they employed no efforts to check them. Other parts of the kingdom suffered in the same manner.

At length, the Cardinal procured the interest of the Queen-mother, and, by suborning false witnesses and other methods, he made her believe that the Reformed had a plot against the state, and obtained her consent to extirpate the whole of them. The Cardinal and the Duke of Guise, his brother, hastily embraced the favourable moment, and pursued their hellish designs like worthy agents of the prince of darkness.

Seizures of goods, violences, extortions, imprisonments, executions, and burnings, were the order of the day, and the Reformed of Paris were the principal victims; but yet they forsook not the assembling of themselves together, and heroically held fast their integrity.

The Sorbonists, and other preachers, availed themselves of the opportunity afforded them, to inflame the passions of the people in their sermons, and carried their ghostly fury so far that they dragged the persecuted from the hands of the executioner, that they might vent their rage to the last moment, by torturing them. Images were set up in the streets, and those who would not kiss them were sent to prison, and boxes were presented to the passers-by to obtain money for wax-tapers and lights, to which if they refused to give, they were in danger of being killed. The cry of A Lutheran, a

Lutheran! was enough to collect a mob; and some arch fellows actually obtained the destruction of their creditors by this means, who fell under the fury of the mob.

In 1560, the Admiral of France secured the aid of the Prince de Condé, and endeavoured, by force of arms, to rid the country of the Guises, who were destroying its best subjects by their shameful depredations; but the enterprise was unsuccessful; Renaudie, the leader, was slain, and his body hung on a gibbet and quartered. Amboise, the scene of action, suffered dreadfully in this affair, and the streets were streaming with the blood of the slaughtered. Above twelve hundred noblemen, gentlemen, or commoners, perished on the occasion. One Captain Villemongey, being brought to the scaffold, dipped his hands in the blood of those who had suffered before him, and raising them to heaven, cried out with his last breath, *Behold, O God Almighty, here is the innocent blood of thy servants, which certainly thou wilt avenge.*

The Guises carried matters with so high a hand, that the smallest attempt to check their power was punished in the most exemplary manner; and a poor hawker was executed for selling a pamphlet, called *The Tiger*, which was intended to expose their cruelties; a merchant from Rouen, who was also passing by, at the time of his execution, endeavouring to appease the fury of the mob, was conveyed to prison as an accomplice, and suffered a few days after.

It would occupy more room than these pages can allow, only to detail the acts of cruelty which were committed during this short reign of seventeen months. One Anthony Richiend was seized by the mob at Fuy-

cuse, who ripped him open and dragged his bowels about the streets, which they afterwards threw into a common sewer. They then carried his heart and liver upon a pole in brutish triumph, and finally threw them to the dogs; but the animals refusing to eat them, they cried out in their rage, What, are you Lutherans too? and killed the beasts upon the spot.

Various plots were formed against the life of the King of Navarre, because he favoured the Reformed; and the young king Francis, only in his seventeenth year, was tutored to enter into them all, but they happily failed. The Prince of Condé, their friend, was also sentenced to death; but the King himself died before the sentence could be executed, and he was afterwards set at liberty.

1560.—Charles IX. was ten years of age when he ascended the throne, and the affairs of the state were committed to the hands of the Queen-mother. At the commencement of his reign, she, fearing the power of the Guises, who had a design upon the crown, deemed it politic to keep them in check by leaning rather to the side of the Protestants. These had now above two thousand one hundred and fifty congregations, many of which were very large, and they considerably increased under the short repose with which they were favoured. The King of Navarre was also a powerful friend of the Reformed; but having obtained an enlargement of his kingdom, through the influence of the Pope, he shortly after deserted the cause which he had hitherto warmly espoused, and it would have been left in a very helpless state, had not the Queen of Navarre replaced her father, and persevered in her resolution to support the Reformed till the day of her death.

Dispirited at the turn of affairs in favour of the Protestants, the Guises retired to their estates, and waited for a more favourable opportunity to forward their sanguinary and ambitious designs.

An edict was published by the Queen, granting to the Protestants the privilege of preaching in all parts of the kingdom, excepting in Paris, and in other walled cities. This was carried in the Parliament with some difficulty, and any thing like toleration sat very uneasy upon the minds of the Catholics.

The Guises, impatient at restraint and breathing out threatenings and slaughter against the Protestants, at last found means to renew the horrors of persecution. The dowager Dutchess of Guise was a resident at Vassy, a small town in Champaign, where there was a Reformed church of about twelve hundred members, who resorted there from the adjacent places. Their meeting-house was a large barn, and one Leonard Morel was their minister. As liberty of conscience was granted, they openly engaged in the exercises of worship; but this woman having the blood of the Guises flowing in her veins, looked at them with envy, and longed for a time to vent upon them her superstitious rage. She first sent the Bishop of Chalons, in whose diocese the place was, to interdict the minister, and interrupt him in his worship. But the Reformed divine boldly stood his ground, and desired him to wait till he had finished his sermon, and if he uttered any thing contrary to Scripture, he would readily allow himself to be censured. The arbitrary monk then wrote to Paris, and complained to the Parliament, that he had been insulted by a Reformed minister; but as he could not substantiate his charge, the congregation triumphed and went on as usual, think-

ing themselves perfectly secure under the protection of the edict.

But the Dutchess, disappointed in her aims, provoked the indignation of her sons against this religious assembly; and with a body of armed men they fell upon them in the time of worship, wounded two hundred, and left sixty dead upon the spot. The minister was among the wounded, and was sent into confinement as a prisoner, the pews and pulpit were broken, the Bible was torn to pieces, and some houses in the neighbourhood plundered. To cover their atrocities, the murderers got some of their partisans to sign an affidavit in their favour, accusing the Protestants of being *a factious set of people, and charging them with being the aggressors.*

Guise having begun with success, was determined to follow up his designs; he therefore excited a commotion in various provinces, and marched to Paris at the head of a thousand horse. The Queen fled with her son, and placed herself under the protection of the Prince of Condé.

The Constable of France, leading on the *gens-d'armes*, in the mean time wreaked his vengeance upon all the places of worship for the Reformed in the vicinity of Paris, tearing them in pieces and burning them, and many of these oppressed people suffered from his fury; the mob were so full of malignity, that one of the ministers having escaped, against whom they had a great inveteracy, they actually carried his slippers in a procession upon a pitch-fork; a token of what they would have done with the offender, had he fallen into their hands.

Now began a furious civil war, which lasted for a whole year, in which fifty thousand Protestants perished,

Guise was assassinated, and Navarre was killed at a siege.

But who were the disloyal subjects here? It was the Catholic conspirators, who infringed upon the King's edict; who armed without royal authority; who seized upon His Majesty's sacred person; and, for the sake of a private revenge, deluged the country with the blood of civil war!

Many more atrocities of the most barbarous kind were committed during this reign, and the mob and the magistrates seemed to vie with each other in acts at which humanity shudders. Three hundred Reformed were shut up in their church at Tours for three days together, without eating or drinking; then they were tied two and two, and brought near the river, where their barbarous executioners seemed to study to rival each other in the most cruel methods of putting them to death. The children were sold at a crown apiece. A very beautiful young woman being brought to the slaughter, he who was destined to destroy her relented through pity, when another snatched her from his hands, stripped her naked, and having violated her person, murdered her. The President of Tours was tied to two willows, and as it was supposed that he had swallowed some money, they ripped him open alive, to search for it in his bowels. The catalogue of towns is large where these crimes against humanity were perpetrated.

In Provence these barbarities were carried still farther. About fifteen hundred men, women, and children, were destroyed in that country in the year 1553. Some men and women were hung up by the feet, and ripped open alive; others were unmercifully beaten,

and then burnt alive ; others were tied to an ass's tail, and dragged through the streets ; others were stoned to death ; others were scourged to death stark naked, without any distinction of sex ; others had their eyes plucked out, or their noses and their ears cut off, and were then cast headlong from the rocks ; others were buried alive ; others were impaled, women as well as men ; others were chopped to pieces ; others were drowned ; others were thrown half dead to the dogs and hogs ; others were starved to death with cold and hunger ; and those obscene acts of cruelty were committed which nothing but Satanic malice could possibly have contrived.

At Toulouse some priests seized the body of a woman who was of the Reformed religion, as it was going to the grave, and carried it to a Romish church to bury it ; they then set the bells ringing, and raised a mob, who assaulted those of the Reformed that came in the way, and wounded and killed many with stones and swords. After this the Catholics were ordered to distinguish themselves by wearing white crosses, and to mark their door-posts with the same sign, that they might save their houses from plunder. The Reformed armed for their own defence : the contest lasted four days, during which time about four thousand persons perished on both sides, and two hundred houses were burnt to the ground. The Reformed at length escaped from the town ; but many of them were butchered by parties lying in ambush on the roads, and their bodies were left to be devoured by the wolves and dogs. Four hundred who remained behind, were beheaded, and some were first put to the torture. Two young boys were among the sufferers, the one thirteen, and the other fifteen years of age, who, because they would not renounce the Reform-

ed religion, were both hung. One sentence pronounced against a Monsieur Terond, an attorney, who had not been involved in this contest, is well worth recording. It is a proof of Catholic justice and Catholic *omniscience*, which ought never to be forgotten. “*Monsieur Terond,*” said the Counsellor who read it, “*the Court, after hearing your cause, do not find you in any-wise GUILTY: NEVERTHELESS, AS THE SAID COURT IS VERY WELL INFORMED OF THE INWARD DISPOSITION OF YOUR CONSCIENCE, AND THAT YOU WOULD HAVE BEEN VERY GLAD, HAD THOSE OF YOUR WRETCHED AND REPROBATE SECT GOT THE UPPER HAND (and also that you have always countenanced them), the said Court condemns you to be beheaded, and your goods and estates to be FORFEITED without any appeal.*”

Besides a number of other persons, many of them of rank, who perished by beheading, hanging, and quartering alive, and whose estates were confiscated and their children beheaded, multitudes died in the prisons by cruel tortures; and four hundred were outlawed, and their estates were forfeited.

But it would swell this work to a folio volume, were it to detail all the cruel sufferings to which the French Protestants have been exposed. The affair of *Black Bartholomew Day*, 1572, is an historical fact known to every one. Never was there a more nefarious plot; never was plot more successfully carried into execution. Relying on the faith of the Catholics, and thinking to put an end to all further bloodshedding in civil war, the Protestants had consented to an union between the young King of Navarre, afterwards Henry IV. and the sister of Charles IX. The marriage was celebrated,

and the principal Protestants of the kingdom were assembled in the metropolis on the occasion. Scarcely were the rejoicings concluded, when all the leaders of the party were cruelly assassinated in the dead of the night, and on the approach of day, the savage Charles was seen amusing himself with shooting at those who were endeavouring to escape. Alas! they were but few; but those few were pursued with unrelenting fury. The massacre lasted seven days. Neither age nor sex was spared: five thousand people perished in Paris. The streets streamed with blood, and the coach-ways were blocked up with dead bodies. The havoc spread speedily through the whole kingdom, and never ceased till the Popish tigers had glutted themselves with the blood of *one hundred thousand* persons. The Pope was delighted at this news, and *public rejoicings* at Rome crowned these barbarous transactions.

In the reign of Henry IV. which succeeded, the Protestants obtained some security under the Edict of Nantes, which that good prince published while on a visit to that place. But this was barbarously violated by Lewis XIV. The celebrated Saurin, who was himself a sufferer at this period, has given a concise and interesting statement of the cruelties which were inflicted upon the Protestants just before this revocation took place: "A thousand blows were struck at our afflicted churches before that which destroyed them; for our enemies, if I may use such an expression, not content with seeing our ruin, endeavoured to taste it. One while, edicts were published against those who, foreseeing the calamities that threatened our churches, and not having power to prevent them, desired only the sad consolation of not being spectators of their ruin; another

while against those who, through their weakness, had denied their religion, and who, not being able to bear the remorse of their consciences, desired to return to their first profession. One while our pastors were forbidden to exercise their discipline on those of their flocks who had abjured the truth; another while, children of seven years of age were allowed to embrace doctrines which the Church of Rome allows are not level to the capacities of adults. A college was suppressed, and then a church shut up. Sometimes we were forbidden to convert infidels; and sometimes to confirm those in the truth whom we had instructed from their infancy; and our pastors were forbidden to exercise their pastoral office any longer in our place than three years. Sometimes the printing of our books was prohibited; and sometimes those which we had printed were taken away. One while we were not suffered to preach in a church; and another while we were punished for preaching upon its ruins; and at length we were forbidden to worship God in public at all. Now we were banished—then we were forbidden to quit the kingdom on pain of death. Here we saw the glorious rewards of some who betrayed their religion; and there we beheld others, who had the courage to confess it, a haling to a dungeon, a scaffold, or a galley. Here we saw our persecutors drawing on a sledge the dead bodies of those who had expired on the rack. There we beheld a false friar tormenting a dying man, who was terrified on the one hand with the fear of hell if he should apostatize, and on the other with the fear of leaving his children without bread if he should continue in the faith. Yonder they were tearing children from their parents, while the tender parents were shedding

more tears for the loss of their souls, than for that of their bodies or lives."

It is impossible to meet with parallel instances of cruelty among the heathens in their persecutions of the primitive Christians. The bloody butchers who were sent to them under the name of *dragoons*, invented a thousand torments to tire their patience, and to force an abjuration from them. "They cast some," says Mr. Claude, "into large fires, and took them out again when they were half roasted. They hanged others with large ropes under their arm-pits, and plunged them several times into wells, till they promised to renounce their religion. They tied them, like criminals, on the rack, and poured wine, with a funnel, into their mouths, till, being intoxicated, they declared that they consented to turn Catholics. Some they slashed and cut with pen-knives; others they took by the nose with red-hot tongs, and led them up and down the rooms till they promised to turn Catholics."—These cruel proceedings made *eight hundred thousand persons* quit the kingdom.

On contemplating these cruel transactions, well may we exclaim, in the language of a worthy Minister, "O Popery! Popery! how horrible is thy charity—how cruel is thy benevolence! Painters sometimes exceed nature, and go beyond life; orators make frequent use of hyperbolical expressions; and poets are often madly extravagant; but imagination labours in vain to portray the malignant spirit by which thou art animated! A serpent, whose poison is instant death, lurking undiscovered until he hath inflicted the fatal wound; a hungry lion, sharp set and ready to seize his prey; the vapour of pestilence which depopulates an empire; a fury entwined with scorpions; an ideal monster, that is sour, livid,

full of scars, wallowing in gore, disgusted with every object around, and most of all disgusted with itself; is harmless and inoffensive in comparison of thee. It is too true, that, after thy example, and to the disgrace of Christianity, Protestants have sometimes persecuted; but their persecutions were a horrid perversion of their principles; whereas thy persecutions flow from thy principles, as a natural and a necessary result. They have tasted—thou hast drunk to intoxication of the blood of martyrs! Blood is thy aliment, thy element; and dreadful has been, or will be, thy retribution. Their intolerance, the effect of mingled passions, spends itself in the lapse of time, or is corrected by nobler sentiments; but thy principles of persecution are established by infallible councils, which *lapse of time cannot alter—which no tenderness of sentiment can correct* *.”

After the revocation of the Edict of Nantes, the rights of conscience were long lost to France. The Reformed that continued there only worshipped by stealth; and to the last days of Lewis XVI. they laboured under those oppressions, the bare recital of which inspires the hearts of all but Papists with sentiments of pity.

Mr. Townsend says, in a note to his Claude, “ I could subjoin here a strong proof of the intolerant spirit of the Catholic clergy in France, and of their *great desire of renewing the ancient persecutions against the Protestants, even in the reign of Lewis XVI.*; but it would extend this note too much.” It is a pity that the fact has been suppressed; but, as a work is in forwardness in the press, giving an Historical view of the Re-

* Thorpe’s Speech on Catholic Emancipation.

formed Church of France in a more connected form, as announced at the close of these pages, every interesting particular will be collected for that statement which it is in the author's power to procure.

Whatever were the designs of the priests under Lewis XVI. God was then pleased to check them in awful justice, and, instead of re-acting the scenes of Bartholomew Day, they were called to answer for the shedding of innocent blood by pouring out their own. But, though the Almighty visited them with such signal judgments, when nearly five hundred thousand of their community were massacred by the hands of the infidel revolutionists, among whom were twenty-four thousand of their own clerical body, they have not acquired wisdom. Neither gratitude, nor experience, nor policy, can improve their barbarous faith. May the angel of God speedily announce the destruction of this intolerant church, and his voice be heard saluting the glad nations—BABYLON THE GREAT IS FALLEN, IS FALLEN! *Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her!*

APPENDIX.

A MORNING paper, attached to the *genuine principles* of our constitution, and whose pages are ever open in the cause of oppressed humanity, without distinction of country or religion, was the first to announce the existence of a state of things in the South of France, the continuance of which has tarnished, in our opinion, the reputation of the King's Government, more than any other since the return of that august family to the throne of their ancestors.

On the 26th of August last the following Letter appeared, addressed to the Editor of the Morning Chronicle:

“ SIR,

“ It is with the deepest affliction that I call your attention to the accounts brought by all travellers lately returned from Paris, of the horrible persecution carried on against the Protestants of the South of France, by the PARTISANS of the HOUSE of BOURBON! Not less than 3000 victims are said to have perished in that country from the unrelenting bigotry of fanatics, who have reviled against

our Protestant brethren the merciless cruelty practised by their ancestors against the Albigenses. I cannot believe that after the asylum they have enjoyed for so many years in this land of religious liberty, the Bourbon princes can have been so ungrateful for the obligation, as to begin their reign with directions to their adherents to persecute those who have no other crime but that of professing the same faith that we do. And yet it cannot be denied, that the perpetrators of these iniquities plead in justification of their cruelties, a declaration falsely, I hope, attributed to the Duke of Angouleme, that France would never be quiet till all its inhabitants were of the same religion. If it is unfortunately true, that His Royal Highness is penetrated with these sentiments, it is to be hoped that the King at least is guided by principles more consonant to the spirit of Christianity. But if it should be otherwise, I trust the Allies will employ the means which Providence has placed in their hands to stop this scene of carnage and persecution, and that Protestant soldiers will be stationed in the South of France, to check those ebullitions of frantic zeal, and secure for their brethren that free exercise of their religion, and security for their persons and property, which the constitution of their country professes to afford them, and which at any rate the ardour and victories of the Protestant Allies would have entitled them to impose, as conditions of peace on their vanquished enemies.

“ A PROTESTANT.”

Extract from the Bulletin of Nismes.

On the 5th July several domains belonging to Protestants were burned, and on the 6th a still greater number. The steward (*Gerisseur*) of the estate of Giraudin was stretched over a fire. After his death they took him down, and exhibited the body to passengers. The 7th, 8th, and 9th, were more calm days; there were only pillages. On the 5th they massacred almost all the prisoners who were Protestants. A pretended national guard, formed of all the malefactors, and of all the worthless wretches of the environs and the town, are accused of these crimes. One of the Captains is a person of the name of Toislajon, a sweeper of the streets, who alone has killed fourteen Protestants. They broke open the grave of a young Protestant girl, to throw her into a common receptacle of filth. Those Protestants whom they do not kill they exile, and throw into prison, and yet there were a great number of Royalists among them.

From the 10th to the 14th July no courier from Paris arrived. On the 16th the King was proclaimed by the Urban Guard (composed of men between forty and sixty years of age) followed by all the most respectable persons in the town, and the white flag was hoisted.

On the 17th, armed bands of brigands, and the National Guards of Beaucaire, came to disarm the military, who sustained an assault in the barracks; and they were almost all massacred. Their numbers amounted to 200.

On the 18th, many peaceable citizens were massacred; many houses pillaged. On the afternoon of that cruel morning, the mad wretches ran about the town, calling out that they wished a second Saint Bartholomew.

On the 19th, the Prefect published a Proclamation, recalling the peaceable persons who had quitted the town; they obeyed this order, and a great number were assassinated.

From the 20th to the 29th, the pillages and assassinations did not discontinue. Those who sought their safety in flight were assassinated on the roads. Some were conducted into prisons, where they are still groaning.

On the 29th, the Prefect of the King arrived. The other Prefect had been named by ———, the Royal Commissioner.

On the 30th a *Te Deum* was chanted. On the 31st the new Prefect published a very prudent Proclamation, but he quitted Nismes.

On the 1st of August, M. de Calviere, the person whom the Royal Commissioner had named, resumed the functions of Prefect, and *sixteen Protestants* were massacred. They went about seizing them in their houses, and they cut their throats before their own doors. Many were massacred in the fields. The night between the 1st and 2d was the most cruel. M. de Calviere caused an order to be posted up, which seems to have somewhat calmed these pretended Royalists. On the 4th, several country-seats were set on fire.

The peaceable citizens, the members of the Urban Guard, have been again forced to flee to save themselves from destruction. The Prefect sent an order to them to return, under the penalty of having the laws respecting emigration put in force against them. Those who returned into the town experienced either death or captivity. It is uncertain whether M. de Montcalm or M. de Calviere is most guilty of allowing or causing the commission of all these horrors; but suspicion falls principally on the former, who is Royal Commissioner, and whom it is said the King had a considerable time ago ordered to cease his functions.

Nothing promises any security to the friends of order; for all the authorities, with the exception of two persons, are composed of the most timid and feeble men.

The attorneys (*Notaires*) and the *Avocats* have formed resolutions not to retain or to receive into their bodies any but Roman Catholics.

Nismes has already lost its rank among the commercial towns. It is on the brink of complete annihilation.

The Prefect named by the King was a M. d'Arbot: he has done no good. The foreign troops have been implored to force the brigands to repose, and to assist the true Royalists, for the brigands abuse this name, which they will render universally odious.

The number of deaths is prodigious; we have not an exact enumeration.

Horrors of the same kind are continued in the neighbouring towns.

*Bulletin of Events which have occurred at Nismes.**Nismes, Aug. 26.*

The fermentation is renewed within these few days in this town and its neighbourhood. The partisans of Napoleon affect a malignant joy, and circulate rumours of an approaching triumph. Some of them have even the audacity to raise the seditious cry of "Vive Napoleon II.!" The police have arrested some agitators, but others could not be saved from the fury of the people.

Information had been received that symptoms of rebellion had appeared in La Vaunage and La Gardonnenque, and that assemblages, consisting of country-people, and the principal malcontents and Federates of this town, had taken refuge there. These movements, however, were far from being regarded as indicating the plan of a combined revolt. But the events of yesterday and to-day have defeated their projects by unveiling them. An Austrian column had arrived on the 24th, and the necessity of finding quarters for these troops in the barracks, occasioned an order to be issued for the removal of the regiment of Royal Chasseurs, which was in garrison here, to Alais. The advanced guard had reached Ners, a village five leagues from Nismes, where it halted, when its Commander, Eugene de Cabrieres, was informed by the Sieur Perieux, the Mayor of that place, that a numerous assemblage was about to attack him. M. de Cabrieres, followed by the Mayor, was of opinion that he ought to advance without distrust to the multitude, to represent to

them that his regiment had no intentions hostile to the country, and that, in compliance with superior orders, he was proceeding to occupy Alais in garrison. Two sentinels immediately fired.—Sieur Perieux, the Mayor, was killed, and M. de Cabrieres wounded in the arm. The latter retired with his company, having lost a man, who was killed by a fire of musketry from the houses of the village. It was, therefore, thought proper to suspend the march of the regiment, and to give information of what had passed to the authorities of the department.

Yesterday the 25th, 800 Austrians marched to join the Royal Chasseurs, and found the march of the regiment still stopped by the rebels. The Austrian Commander summoned them to lay down their arms and disperse; upon which they dared to propose a capitulation, which could not possibly be reconciled with the submission due to the Government. The Commandant declared that he would not treat with rebels: on receiving this answer, the latter fired, and four Austrians were killed, and nine wounded. The troops immediately marched against them, and they were dispersed after an action of two hours' duration, in which they had sixty killed and three taken. One of the prisoners was a Federate of Nismes, and he and his two companions were shot by order of the Austrian General Stahremberg.

A second Austrian column marched two hours ago, and is about to be followed by a considerable detachment of the National Guard. The object of this ex-

pedition is to disarm that part of the department which is infected with the spirit of rebellion.

We are assured that General Gilly, and Teste, an advocate, formerly Lieutenant of the Police at Lyons, have organized this insurrection, the ramifications of which appear to extend into the Cevennes. Proclamations, tending to encourage the people to revolt, are even mentioned as circulating in these departments.

Extract of a Letter from Paris, Sept. 2d, 1815.

* * * * * besides, you will be pleased to see that the King has at last published a Proclamation on the disturbances of the South; but I am sorry to say, that it is what we call here *de la moutarde après dîner*. The great object of those disturbances is now attained, the Elections have been carried by the pure Royalists, all Counts and Marquisses; and the Duc d'Angoulême is at last at the head of an army, composed of those bands of pure and religious intolerants. The Marquis de Villeneuve, recalled by the King's Government for having continued his functions as the chief of the Government of the Duc d'Angoulême, is now sent back triumphant to the South, where the King has appointed him to preside over the Department of l'Hérault (Montpellier). May God avert the dangers of all kinds which now threaten that wretched country! We anticipate nothing less than horrors of all kinds; which the Court party consider as their triumph, but which are considered by the good sense of the nation as the precursor of their ruin.

*Extract of a Letter.**“ Lyons, Sept. 20.*

“ Every post brings us letters from Nismes or St. Cevennes—every day we hear the recitals of the unfortunate people who fly this land of persecution. If we suppress, however, every thing which indignation at the crimes committed, grief for their losses, and the remembrance of their dangers, has made them exaggerate in their accounts, the truth is at an end ; that there neither have been, nor are, any insurgents in the Department of the Gard, and that this denomination has been employed only to disguise the persecution to which the Protestants are exposed, **OUT OF JEALOUSY OF THEIR NUMBERS, THEIR PROSPERITY, AND THEIR WEALTH.** In the midst of their horrors, scarcely two Catholic Bonapartists have shared the fate of the Protestants, while *all the Protestant Royalists have suffered more or less.*

“ It is false that there are towns in insurrection ; that they have disregarded the authority of the King ; that Gen. Gilly and others are at the head of armed bodies : it is false that there was a camp at Ners, and that there were great blows to be struck.

“ The Protestants have long since been an object of envy ; though, in general, they saw the restoration of the King with joy, they have been all represented as Bonapartists ; and the word Protestant has unhappily become synonymous with it : it was a sure means of marking them out. *From the return of the King in*

1814, *the Protestants have been ridiculed, threatened, insulted*: they bore all in silence. On the appearance of Bonaparte they were seen to be calm—attached to their country—enemies to all disorder. However, when the Duke of Angouleme marched against the Lyoneses, *they were rejected from the army*. At the conclusion of this expedition, the soldiers of Bonaparte committed some excesses. It is true that there were observed among them some Protestants; but soon every crime was laid to their charge. Even now the persecution exercised against these unhappy people, without being a religious one, in the proper sense of the term, has all its horrors and all its fanaticism.

“Placed in this dreadful situation, the inhabitants of the Cevennes have not attacked these hordes of assassins, but they have defended themselves at home, and have repulsed them; and, after all, there is no question but of a slight affair in a Protestant village near Nismes; happily the Austrians, who marched against them, soon perceived the whole truth. They have traversed the Cevennes, have conducted themselves very well, and all resistance has ceased. However, only three days ago, two families were plundered; and the people tremble lest the approaching departure of the foreign troops should be the signal of fresh horrors.”

The writer of this letter deserves full confidence, both on account of his personal qualities, and his public character.—*Morning Chronicle*, Oct. 16.

Extracts from the French Secret Police Reports, respecting the Proceedings in the South of France.

Toulon, from the 22d to the 24th of August.—(The Lieutenant of Police, and several private Letters.)—Every day the list of suspected persons increases. Eight hundred men are already in custody, and fifty-five women are marked out for the same measure. The authors of the disturbance have succeeded, by stirring up the people to drive out the greatest part of the keepers of the prisons, and to fill the places with their own relatives. They avail themselves of the Marseilles Bands to drag the purchasers of the domains before the authorities, where a Notary is always in readiness to prepare a conveyance. The Royal Ordinances, the instructions of the Ministers, the commands of the Government, are not respected or obeyed; all is conducted according to secret instructions: this at least is the general opinion. A dealer in delft ware and a saddler are the Presidents of a Committee which is called Royal. This Committee acts in the most arbitrary manner, and soldiers are placed in the houses of those who fly. Such are the proceedings throughout the whole of this part of Provence.

Nismes, Aug. 22.—(General Commissary of Police.)—Notwithstanding the zeal of the National Guard, and the apparent tranquillity, we cannot calculate much on its continuance. It has been found impossible to prevent the plunder of several country-houses in the neighbourhood. Contributions have been raised

in Barin and Milhaud, on those who wished to save their property from the flames. On the road to Montpellier, M. Assoutell, a rich proprietor, was murdered with stabs of bayonets ; he had acted no part in the révolution, and his property was his only crime. His murderers went away laden with booty. Five of the guilty were apprehended by the Police, but it was impossible to bring them before the Tribunals. The Judges are all without authority ; the pretence is, Bonapartism—and the criminals of all parties remain unexecuted. The prisons are crowded, and yet even prudence forbids the setting the innocent at liberty. It is not to be doubted that their throats would immediately be cut, as has already been exemplified in several places.

Upper Garonne. — Toulouse, Aug. 25. — The 15th of this month, which ended in so melancholy a manner with the death of General Ramel, so much devoted to the Royal cause, began with a procession of the Clergy, of the Authorities, of the Staff of the Guard, and several thousand devotees ; many women, few men—the latter had another destination. They were the agents of the *Secret Society*, who, after they had instigated the populace, made the most of the thrusts at the General. They drove out one of his eyes, cut off his nose, and threw it to the crowd. The formation and direction of the *Secret Society* is here generally ascribed to the *Priests* ; but it is even added, it goes still higher. To conclude from its actions and conduct, it appears to possess unlimited power, and

the internal organization of the Old Man of the Mountain. Its members are invisible, its leaders unassailable, and it must be powerful, as the authorities of the place can neither restrain nor disperse its agents, and as one of them, when taken up on account of excesses, and brought before the *Maire*, on the mere exhibition of his diploma, was at once set at liberty. The refusal of General Ramel to arm and head these secret Societies is stated to be the only cause of his death.

The inhabitants of the island Tonni, for the most part strong and vigorous butchers, have set an example to the city of Toulouse which it ought to have imitated. They refused all entrance to any of the tumultuous bands into their island, and no one has ventured to penetrate there.

Herault.—Montpellier, 22d Aug.—Blood does not cease to flow in Montpellier, but drop by drop and not in streams, but with a sort of reservation which is more cruel than the rage of a commotion. The number of persons imprisoned close beside us in Albi is ever on the increase. In the country, in all the neighbouring departments, the purchasers of national estates are unmercifully persecuted.

Gard, 27th Aug.—Several private accounts agree in stating, that in many places the Protestants are neither allowed to wear the white nor the green cockade, that they are subjected to a particular Police, which orders them to leave or enter their houses at fixed hours; that the doors of their churches have been broken open, the door-keepers driven off, the seats carried away, and every thing plundered which was found.

Nismes, Sept. 14.—The inhabitants of this city and its neighbourhood, who had retired to escape the political agitations which disturbed this department, return in crowds, now tranquillity has been re-established. Still in some situations slight dissensions prevail, but they have no evil purpose, and are nothing more than the last heavings after a volcano. The last instance was that of a woman returned from the Gardonnenque, whose furniture of the pavillion she occupied they destroyed. They were about to pull down the house also, when order was restored by the arrival of a military force.

Gard.—*Nismes, 27th Aug.*—(Letter of an old Office-bearer.)—The movement which the Austrians, the Royal Jagers, and the National Guard of Alais were to take to occupy in common the Gardonnenque, and to reduce Ners, has not taken place. The National Guard of Alais were compelled to remain at home to keep the Protestants of the town and the surrounding country in order. The Royal Jagers returned towards Uzes, and the Austrians towards Boncorian, where they demanded a reinforcement. For this purpose Count Stahremberg ordered fresh troops from Provence. He withdrew yesterday evening at nine o'clock towards Anduze in three columns, and he imagined that he would become master of it to-day. The report is, that General Briche, who advanced from Montpellier against St. Hyppolite, has been compelled to withdraw, in expectation of reinforcements.

In the midst of all these movements, Nismes is pretty tranquil, which must be attributed to the arrest

of several plunderers, who had been the most active in the disturbances, and against whom they will at last be obliged to proceed seriously. In no case however can these wretches be brought before the tribunals, still less is it possible to pass sentence on them. The tribunal is here, as well as in many other departments of the South, completely broken up. President, Judges, Procurators, all have been obliged to flee, to escape the horrors with which they are threatened.

Gard.—Nismes, 23th Aug. Evening.—(The Prefect.)—The Royal Jagers, on their falling back on Uzes, were pursued and harassed by the insurgents, who killed eight men and wounded several. In an attack on the front of the Gardonnenque the Austrians were driven back with the loss of sixteen killed, and a much greater number of wounded. But Anduze was invested and taken by the Count von Stahremberg, who committed, or permitted to be committed, a number of cruelties there. The inhabitants and all the insurgents have fled to the mountains.

During this time, Nismes, without troops, was left a prey to the plunderers, who availed themselves of these movements to effect their return. They assembled on the *Cours neuf* for consultation, and proceeded immediately to plunder and destroy a number of houses. The General Commissary of Police of the Department, M. Vidal, appointed by the Duke d'Angouleme, has reported that the Ex-General Gilly, and M. Teste, a Jurisconsult, were at the head of the insurgents of the Gardonnenque, and were labouring to create an insurrection in the Cevennes. But it appears certain that

both were neither in the Department, nor even in any of the Southern Provinces. Yesterday a report was circulated, that M. von Metternich has given M. de Talleyrand an assurance that the disturbances in Nismes and the Gard department have been quieted by the intervention of Count von Stahrenberg. This General, it is said, after adopting severe measures, has succeeded in tranquillizing the Protestants, and inducing them to break up their camp at Ners. This camp contained from 7 to 8000 men.

Gard.—Uzes, 28th Aug.—(The Mayor.)—A dreadful crime has thrown this town into alarm, and added to the irritation of men's minds. A certain person, of the name Graffan, who pretends to the command of a troop consisting of about thirty furious wretches, who call themselves Royalists, a band neither belonging to the army, nor the National Guard, sallied out on the 26th against a party of insurgents of Gardonnenque. In this irruption, which he undertook without any authority, he succeeded in making six prisoners, whom he brought into Uzes, and there without trial or authority ordered to be shot by his troops.

Lot and Garonne.—Agen, 30th Aug.—(The Prefect.)—Bloody quarrels are continually taking place in this Department, the cause of which is always difference of political opinions. The circle of Touniens is in the greatest fermentation. It is hoped, however, that the public peace will not be seriously disturbed, *if agents for murder and disturbance are not sent about, as has happened in several other Departments.*

Herault.—Montpellier, 30th Aug.—(The Prefect.)
—Since the murder of M. Vialla, mentioned in the

journals, other victims have fallen. Several houses have been plundered. Order has been again restored by the withdrawing of the mob, who occasioned the disturbances. The soldiers of whom it was composed assumed the name of *Royal Mountain Chasseurs*. *In consequence of higher orders* they have taken their direction towards Carcassone. The Department of the Aude has hitherto been quiet, but if that multitude spread disorder through it, then all the Southern Departments will be more or less in commotion.

Upper Garonne.—Toulouse, 30th Aug.—(Report by a Courier.)—The fermentation is at its highest pitch in this city; the minds and passions of men are equally roused. We remark a number of individuals who, hitherto unknown, now render themselves conspicuous *by the violence of their declamations, and, under pretext of avenging the cause of the King, indulge in threats, and even overt acts, against respectable and peaceable citizens, whom they stigmatize as ungodly and Bonapartists**. The evening assemblies and dances, which, instead of being prohibited, have been

* This has ever been the policy of Roman Catholics; they will not own that it is on account of their religion the Protestants are persecuted; no—they are Bonapartists, say they, although these very men, who are now imbruing their hands in their blood, were known to be the vilest tools of Bonaparte, and would be again, if the opportunity should occur.—Lewis XIV. massacred 300,000 of them *as REBELS*; but never touched one of them *as Protestants*! And yet this logic finds apologists among British Protestants!!!

promoted, afford daily opportunities for disturbances and quarrels. It is feared that all this is only a prelude to more violent movements, and the regular magistrates are accused of not doing enough to satisfy the wishes of the true Royalists. A letter thus expresses itself on the subject: "What do they aim at? At present every body is attacked; no official rank—no respectability remains unassailed—no magistrate is respected; nothing, indeed, is regarded *but the secret power which organizes assassins, and excites to murder*. The shrieks of the dying every where resound. Are we threatened with a Royal terrorism, or a new St. Bartholomew's? We have no want of strength. Give us only upright, firm, and intelligent magistrates, and we will support them. We wish for the King and the Charter, but we also wish our own security, of which, if matters proceed, there will soon not be a vestige left."

Vaucluse.—Avignon, Sept. 1.—The Department is continually desolated by fire and robbery. The deaths are fewer, but opinions run still very high. To approve of the Charter is considered as a crime; whoever ventures to mention it, passes immediately for a Bonapartist. The proclamations and edicts of the King, it is true, are well known, but they pretend that they are accountable to God alone, and they give themselves out as devoted to the Princes, while they set aside the commands and the views of the King. Some of the persons in confinement have been set at liberty, though privately; and for the sake of their safety, they have been obliged to leave the town.

N. B. Private letters announce the flight of the

Mayor, the Prefect, and all the authorities, and the murder of 125 prisoners, the murderers shouting all the while, *Vive le Roi!*

Gard.—Nismes, Sept. 2.—(The Prefect.)—On the 29th of August an Austrian Surgeon, standing before the shop of a dealer in sculpture, looking at the figure of General Blucher, said, before several witnesses, “There is a brave General, who gave Bonaparte a proper dressing! He is a Protestant, and I also. The Catholics have massacred 400 Protestants here, but they will repent it. You are also scoundrels, robbers, and murderers, and deserve to be exterminated.”—A *proces verbal* of this was drawn up and transmitted to the Commandant of the Department, to be communicated to the Austrian General.

Gard.—Nismes, Sept. 2.—(Private Letter.)—The proclamation of the Austrian General, in which he announces the disarming of the country, has produced the worst effect, and can only excite fresh disturbances. What the Prefect has thought proper to add, by way of showing that the measure announced is a proof of the good understanding between the King of France and the Emperor of Austria, has added to the irritation, and excited new distrust. The Protestants say, there is an intention of disarming them, that they may the easier murder them, as they did those who, after escaping the first affrays of Nismes, had the weakness to listen to the proclamations, and return. Hence it is more than probable, that, on the day when the disarming, if it is really to take place, begins, it will be the signal for fresh disorders. Mention is made of a letter

written by Talleyrand, to prevent this disarming, but this is not believed, and it is even considered as a stratagem. In general, the Protestants are convinced that it is wished to massacre them. But who can wish that?

Var.—Toulon, Aug. 31.—(The Lieutenant of Police.)—Lieutenant-general Partonneaux, commanding the 8th division, has written to the Commandant of the town and the Mayor, sharply censuring their proceedings, and, referring to the paternal sentiments of His Majesty, commanded them to put a stop to the severities which, contrary to the laws, they have inflicted on several individuals. The arrests have in consequence ceased, and several persons have been set at liberty; others were obliged to pay for their liberty, or at least it was only given them on certain conditions. A M. Esparon, a Notary, Adjunct of the Mayor, who has a great influence on the Commandant of the place, is generally considered as the secret instigator of all these persecutions. On the Festival of the King in this part of the country the greatest excesses were committed. Several persons were murdered, and many houses were given up to plunder.

[We shall here close our Extracts; but every day is likely to bring accounts of fresh massacres against our Protestant brethren, under the pretence of Bonapartism.]

Copy of a Letter from the Rev. President of the Reformed Church of Nismes, to the Rev. G. C. Smith, of Penzance : which, with that which follows, is given to show the State of the Protestant Churches in the South of France previous to their Persecution.

SIR,

I received with inexpressible pleasure your kind letter from Paris, and some time after, by my honoured brother, Mr. Martin, my successor at Bourdeaux, a packet containing a copy of the stereotype Bible, two copies of the New Testament in the Portuguese and French languages, with some little Tracts, which he sent me from you; for which I sincerely thank you. It was unfortunate for me that you did not visit this place when you were in France, in consequence of which, I am deprived of acquaintance with a man whose reputation has reached me, and for whom I feel the most perfect esteem and sincere affection.

I have had the satisfaction of seeing two Rev. brothers in Jesus Christ, Messrs. François and Clement Perrot; their eminent piety and zeal for the spreading of the Gospel in every part of the world, and especially in our too long oppressed and persecuted churches, have inspired me with the warmest love and brotherly affection for those worthy servants of Christ. I have a very imperfect idea of your British and Foreign Society, Sunday Schools, and of your Missionary and Bible Societies; but I have learnt, with great satisfaction, the admirable design of dispensing

Bibles in every known language, and the noble and generous sacrifices made by those Societies, and pray that He who is the beginner and finisher of our faith, will favour them with his choicest blessing, and prosper his work in their hands. O ! how glorious it is thus to go on in the work of the Lord, and to consecrate that temporal prosperity which Heaven has bestowed on your happy country, to the advancement of religion, and for the good of your fellow-creatures, who are our brethren in the flesh and in spirit ; for we are all called to the same faith and hope by virtue of Him who hath brought us from darkness into his marvellous light.

I have received with a measure of respect and joy, a fragment of the New Testament translated into the Chinese language by the Rev. Robert Morrison. I had it from Mr. Perrot. Nothing but apostolic zeal could have enabled Mr. Morrison to surmount those difficulties he had to meet with in learning such a difficult language. May grace enable you all to go on and continue to instruct our fellow-creatures with all that spiritual might with which you are so abundantly furnished in your distinguished land !

You have manifested, my dear Sir, a desire of knowing the situation of our churches, and their spiritual wants, for the advancement of truth and piety. It is not half a century since we were brought from a state of slavery and oppression into which the unhappy revocation of the Edict of Nantes had precipitated us ; but you know the blood of the martyrs is the seed of the Church. During the proscription,

zeal for religion was unshaken ; the manners of the persecuted, which was the fruit of their faith, were most pure ; the calm which succeeded the storm towards the end of Louis the 15th's reign, spread a lukewarmness and indifference.

Anarchy, in consequence of the Revolution, produced ungodliness and immorality : so that divine worship was entirely abolished, and there were no longer faithful pastors, or the means of edifying their flocks, and instructing their children by their exhortation and example. Since the 18th Germinal, in the year 10, worship being established every where, gave us an opportunity of giving our churches a legal organization, which, in preserving our ancient discipline and the synod, has not left it in the power of any one to deprive us of it : but the difficulties we had in obtaining a convocation under the preceding government were great ; as we have no personal persecution at present, and have no communication with synodical assemblies, in consequence of which, we are fallen into an unhappy insulated state, which renders each church an independent consistorial, and at liberty to follow, or not, the rules of our ancient discipline ; from which results an easy introduction to difference in opinion in the doctrines, worship, and the use of the sacraments, and in the application of the canonical censures and penalties relative to the abuses which often creep into the faith and conduct of the people. However, Sir, these inconveniences must necessarily be felt less in this department, than in others not so favoured, where the pastors are less numerous and less united ; therefore

we have the advantage of them. We conciliate and endeavour to do what we can, but are far from being able to do the good we wish; power and aid are wanting, our country churches are poor, the greater part have neither temples, or zeal for the observance of the Lord's day. The pastors cannot establish schools for the religious education of children, for the want of money. It is only the principal churches which have been able to form them for the poor, and they are insufficient: and we cannot dissemble that the two grand obstacles that occur are, first, that the children of the peasants and mechanics know not how to read, and those are the most numerous of the people; the second is, the want of religious books, in those who know how to read, which renders instruction painful and unprofitable to the teachers.

I have seen by an extract of letters written by Mr. Martin's son, who is now in London, which his father has communicated to me, that you and your illustrious co-operators are disposed to favour the efforts of ministers in France, for the propagation of the Gospel, and faith of Christ. Receive, my dear Sir, the expression of lively gratitude, and be assured, our prayers will not cease to be offered up, that the Almighty may deign to crown your labours, and favour you with his blessing.

I am,

My very dear and Rev. Sir,

In Jesus Christ,

J. O. D——.

Nismes,

January 10th, 1815.

Upon the return of the King it was to be expected that many from this country would visit France; and, accordingly, the number who applied for passports was very great; but, while curiosity actuated most of them, a far nobler object seemed to stimulate the writer of the following letter:

From the Rev. Mr. P——t to the Rev. Mr.

T——y.

Guernsey, Feb. 1, 1815.

Returned at last from our long and very fatiguing journey, my first care is to communicate, not a detailed relation of my travels, but a few important facts, and some of the probable results. We left St. Maloes on the 13th of November, and proceeded to Rennes, Nantes, Napoleon (dependent de la Vendée), La Rochelle, Rochefort, Saintes, Pons, Blaye, and Bourdeaux. From thence to Tonneins, Moissar, and Montauban. After a week's residence in the Academy of the Protestants, we proceeded to Toulouse, and thence to Saverdun and Mazières in the Ariège. We afterwards proceeded, by dangerous and almost impassable roads, to Castelnaudary, on our way to Montpellier, through Mère, Beziers, Pezenas, &c.; thence to the mountains of the Cevennes, where we visited Gange, St. Hypolite, and Sauves, and arrived at Nismes, almost worn out with incessant fatigue. On our way to Lyons, we visited Pont St. Esprit, Montelimart, Valence, and Vienne. At Lyons we stayed a few days, and thence proceeded to Paris,

through ancient Burgundy, by Macon, Chalons, and Auxerre. We left the capital of the finest country in the world, the 10th of last month, for Caen, and I arrived here the 27th.

I have preached during my tour at Bourdeaux, Montauban, Laverden, Mazières, Montpellier, St. Hypolite, and NISMES, to crowded congregations; in some places to no less than two and three thousand very attentive hearers. At Bourdeaux, where the worthy Mr. Martin is pastor, there exists a small society of Moravians, who remain united to the church, and who, although but a handful, and nowise distinguished by numbers or wealth, are the glory of the church. At Montauban, on the Monday, by the desire of your old acquaintance, Dr. Frossard, the Dean, I addressed the students in the lecture-hall, on the pre-requisites to a student in theology, the manner of conducting their studies in our academies, and the great and excellent men produced by the mode of instruction pursued in our academical institutions. I humbly hope that it will have some effect. I related to them all the great things that were doing in England for the advancement of religion, and the continued and successful efforts of the Missionary Society for the evangelization of the world. I promised, *if possible*, to procure a copy of the Chinese Testament for the library of Montauban, as a continual witness of missionary perseverance, and an excitement to missionary zeal. Our endeavours to procure the establishment of an Evangelical Magazine have, by the divine blessing, been successful; and the first man among the Pro-

testants, Dr. Encontre, assisted by his friend and colleague, Dr. Bonnard, will immediately publish a prospectus. They are diligently employed in preparing materials. The plan has been hailed by all the ministers in the South, as most likely to produce a revival in their churches. Messrs. Chabrand, Gachon, Lessignol, Gautier, Armand, De Lisle, De Joux, Olivier, &c. &c. will warmly co-operate. They are men no less distinguished for their talents than for their piety.

. The same persons will superintend an edition of 2000 copies of Watts's Catechisms and the Assembly's, nor will their influence be wanting to introduce them into the churches. This measure is the more important, as many Ministers appear to feel the necessity of Sunday schools. At Toulouse we found a Spanish ecclesiastic, who has abandoned the church of Rome, a very superior man, who has translated several Protestant books for the benefit of his countrymen. Him we have engaged to translate Mr. Bogue's Essay into Spanish: an edition of a thousand copies will cost 40*l*. This will take place under the superintendence of Mr. Chabrand, who is the pastor. Mr. C. will also publish proposals for a new edition of the same work in French. At NISMES, the *metropolis of Protestantism**, the worthy Mr. Olivier, the eldest pastor, will republish an

* We see the policy of these persecutors; they begin not with an obscure village—some isolated church, but strike at the *head*, the *capital*, well knowing that the principle of life is there.

edition of Doddridge's *Rise and Progress*; three thousand for sale, at reduced prices, or gratuitous distribution among the poor Protestants, from the abridged copy printed by the Missionary Society. Mr. Amand Delile, a very excellent and able man, who understands English, has engaged to write a summary of the history and success of the London Missionary Society. For this purpose you must, if you please, collect the materials, and send them to me. I know no publication likely to excite more interest, and to produce more beneficial results to the Reformed Churches. Mr. A. D. is one of the pastors of Nismes (there are five).

At Montpellier Mr. Lessignol will translate tracts, and circulate them, assisted by Messrs. Gachon and Gautier, of St. Hypolite. All this will require assistance: we must set them to work, and help them, and soon they will help themselves. Mr. Frossard is willing to reprint his work on the slave-trade, with additions, but not at his own expense. In Spain 30,000 copies of the Bible have been sold during the revolutionary troubles, translated into Spanish from the Vulgate. When a Spanish Duke passed through Toulouse, he told Mr. Chabrand, that there were many in Spain who, dissatisfied with Popery, assembled to pray to God and read the Scriptures.—This accounts for the infernal Inquisition. At Naples there is a large Protestant church, that assembles in the chapel of a convent, ceded by the Government. The worship is generally in French. The Minister is about to leave; Mr. B. can go: let a trial be made. One of the young

men lately ordained at Montauban, Mr. Tachard, who is now preaching at Nismes, a pious and able young man, wishes to become a missionary; he would be eminently qualified for Canada. He has the united testimony of the pious ministers in his favour. A missionary from France would interest the French, and perhaps lead them to attempt something themselves in the same important way. Mr. Portier, one of the late prisoners of war, accompanies Mr. Bellot to Gosport.

I am

Very affectionately yours,

CLEMENT P——T.

SINCE the First Edition of this Publication, the Editor has been favoured with the following interesting Letter and Extracts :

Letter received by the Rev. G. C. Smith, of Penzance, from the South of France, by a ship which arrived at Fowey, in Cornwall, on the 16th of October. On account of the recent alarming events, the writer, it will be seen, deemed it prudent, not only to omit his name and residence, but to disguise his hand also—a lamentable proof of the apprehensions which still exist in that ill-fated part of unhappy France.

“ SIR AND DEAR FRIEND,

“ I should have answered your interesting and friendly letter before, had I consulted the impulse of my heart; but as the packet I have addressed to you is

too large to send by post, I have waited for a favourable opportunity by sea. Though you will receive this written in a strange hand, I flatter myself you will easily conjecture the motive, and will discover, without difficulty, the author, by the sentiments and expressions which it contains. Accept our best thanks for the interest you have taken in the young Timothy : we were much affected at the pleasure you express for his success in the schools of Paris, and the prayers you present for the favour of Heaven on this object. Continue, my dear Sir, to invoke the favour of Him who is the Father of every good and perfect gift, and the God of all consolation : the prayers of our English brethren will be heard, and our young friend will obtain an abundance of that grace he so much needs in his present difficult and important situation. Indeed, he merits the love of all good men, from his assiduity and perseverance during the last terrible conflicts ; so that he has not only survived the dreadful tempests, but comes out of them under the smiles of Heaven, having now five schools in progress, assisted and patronized by your noble British and Foreign School Society. May the instructions of the Holy Ghost guide him through all his eventful labours !

“ You know, my dear friend, how much we hailed the return of the august family of the Bourbons, once more restoring peace and happiness to distracted France—you saw our unfeigned joy—you heard the breathings of our souls in our temples, for the benediction of Jehovah on the head of Lewis the Desired.

“ Brought out, as if by miracle, from the darkest abyss, we respired freely, and began to taste the sweet-

ness of tranquillity; when Heaven, to punish our crimes, permitted the disturber of mankind again to pass our frontiers, and to introduce all the calamities of war. Happily, this second affliction has not been long; but its fatal consequences will still be felt long after he has ceased to agitate this globe with his presence. Alas! he has rekindled the fires of discord in a few weeks, so that years will be required to allay them. It was hoped that the justice and goodness of Lewis XVIII. and the love he appeared to have for his subjects, whom he professed to consider as his children, would tend to unite the divided elements that abound in this distressed country; and the Protestants hailed his ascent to the throne as the resurrection of our renowned Prince Henry IV. We lament exceedingly the disappointment which subsequent events have produced; but still we persuade ourselves that his wisdom and moderation will at length tranquillize the boisterous passions of men, and collect around his throne a noble phalanx of liberal-minded senators, whose legislations may one day raise France from her present degradation and misery.

“ Scarcely was Lewis arrived the second time in the capital of his kingdom, when some wicked persons attempted to foment divisions between the Catholics and Protestants, who had, generally speaking, lived in the greatest harmony for many years. They began by spreading false alarms, and asserting the most infamous things, until they almost succeeded in making a general impression on the public mind, that the King would in future suffer no religion but the Roman Catholic to exist in France. You may form an idea of the terror this excited in the thousands of families, whom the providence

of God had again settled in this fine country since the revocation of the Edict of Nantz: our children, our property, our churches, and our local comforts—all, in one single moment, appeared at stake! Protestants trembled with dark suspicions concerning their neighbours—the horrors of assassination, massacre, and expatriation, whether sleeping or waking, were perpetually before our eyes. *Superstition and Fanaticism, taking advantage of this alarm, came forth from the tombs, where, for five-and-twenty years, they had been concealed, and, alas! were once more permitted, by a mysterious Providence, to rekindle their expiring torches, and march through the kingdom, spreading terror and devastation on every side. The South of France was soon thrown into the most horrible confusion—the old cry of “Enemies to Church and State,” was revived—the Protestants were stigmatized as Bonapartists; and the most abandoned wretches, having branded them with an opprobrious name, conceived that, by hunting them down with unabated cruelty, they should merit the name of Bourbonists, and make their slaughtered corpses the stepping-stones to favour and to power. To detail the base ingratitude, gross obscenity, disgusting superstition, and infernal CRUELITIES, practised during this shocking attempt to exterminate the Reformed Churches from the soil of France, would, under present circumstances, be as imprudent as unavailing. You will find, in the Pamphlet* accompanying this letter, some things that will shock the humanity of English bosoms. Happy, happy Protestants of that favoured land! No*

* The foregoing Defence of the Protestants of Languedoc.

rude, infuriated mob shouts through your streets and villages, “ *Give us the blood of the Protestants—let us wash our hands in their blood—vive la St. Barthélemi!*” May you long enjoy those privileges, communicating your principles and piety to every nation under the heavens!

“ Nismes, that unfortunate city, where the Protestants have so long flourished to the grief of their enemies, has suffered dreadfully: our ears have been assailed, and our souls wounded, with the afflictive intelligence of butchered families, pillaged houses, wandering households, and of churches burnt to the ground. O that such awful events may be sanctified to us all! *Bordeaux*, where so many thousands of Protestants reside, has happily escaped the fury of the tempest; *Toulouse* and *Montauban*, where you have many friends, have not been greatly disturbed. We were much concerned for our University in the latter city, and especially for the promising youths there, who are training up as the future supply of our churches. Mercy has indeed abounded in the midst of judgment.

“ It is as melancholy as afflicting, to think that, under the reign of a Sovereign so naturally mild as *Lewis XVIII.* and within the reach of *so many Protestant Princes*, who have twice placed the august family of the *Bourbons* on the throne of France, in the *nineteenth century*, so many *Protestants* should have been *pillaged* and *massacred*, and yet the authors of these crimes allowed to triumph with impunity over the bleeding bodies of their innocent victims! Your countrymen will sympathize with, and pray for us. We do hope that the justice of *Lewis* will yet bring to public

condemnation the murderers of our brethren, and the destroyers of our peace ; though we pray, with the martyred Jesus, in whose cause we have suffered—‘ Father, ‘ forgive them ; they know not what they do.’

“ Many intelligent persons in this country had long feared that the *influence* which the *Court of Rome appeared to possess*, would produce some *fatal consequences for the Protestant faith in this kingdom*. *The caresses of the Pope to our Court have been too flattering and too frequently reiterated not to be mistrusted*. The artful politics of the Papal Court have long been well known : it seeks to gain by flattery to-day, those whom it lost by tyranny yesterday. Let us distrust the Greeks and their fatal presents—from the caresses of an enemy every thing is to be feared* :

‘ Timeo Danaos et dona ferentes.’

“ I feel happy to turn from a subject so painful to my heart, to one much more agreeable to every feeling I possess, viz. the establishment of schools on the British system. We do indeed rejoice that the plans which you first proposed to many of us in the South have succeeded *so much beyond our most sanguine expectations*. You have seen a report in our *Moniteur*, presented to the Ex-emperor, of *two millions* of poor untaught children, to whom this system has been applied with every prospect of success. France needs, above every thing, *education*. Without morals, without Bibles, and almost without religion—infidelity, superstition, and vice

* See the compliments paid our Prince Regent in the Pope’s late Allocution.

easily bear down the feeble barriers which the Protestants raise against them. And we are persuaded that nothing will so effectually propagate light, and implant principles, as your excellent system in England.

“ Were Frenchmen more enlightened, they would be better able to estimate the benefits of religion, and acknowledge the excellence of the Gospel and the value of true piety. O that the blessed epoch, which is to introduce this dominion of the Redeemer, may be speedily hastened! We look to Paris full of hope; and, as our Sovereign has patronized the schools established there, we pray for that tranquillity which will justify a commencement in other parts of the country. Many of your countrymen have visited France; but it has often been said in our social circles, that if a few of your rich and pious promoters of public institutions were to visit our churches, particularly in the South, their assiduity and piety in their several duties of religion would produce a wonderful effect on our infidel and superstitious neighbours. In admiring the piety of the English, they would, we trust, determine to imitate them, and we should have the satisfaction, like many other nations, of learning from Britons to live and act for God. The example of persons eminent by their birth and fortune, would certainly be of great importance in a country like this: I have often thought that this would be a most excellent mode, by the blessing of the Almighty, of producing and establishing among us the reign of our Lord Jesus Christ; and many, many Protestants think with me. May not such an object be worthy of the zeal and piety that so eminently distinguish your privileged nation? Several persons desire

their affectionate remembrance. May the favour of the Almighty rest on all your labours—especially those which aim to promote his glory in France.”

Extract of a Letter from a Protestant Minister in France.

“ We receive very afflicting news from the South of France. The Catholics and the Protestants are much inflamed the one against the other. Politics is the pretext, but it is religion which is the real motive. In Nismes thirty-two Protestant houses have been pillaged by the Catholics. The pastor, Desmond, has been the victim of this fanatical insurrection. May God preserve us from civil war !”

From the same.

“ Affairs go on badly in the South of France. The Protestants are cruelly persecuted. Ten thousand persons have been forced to fly from the town of Nismes, and to take refuge in the mountains. The fanatical populace has pillaged the houses of the greater part of them, and burnt the Protestant temples ; and the ravages are still going on without the power of Government to arrest their course. May God take pity upon us, and regard us in his mercy ! Every thing is tranquil at Bourdeaux and Montauban. We have since heard that six hundred Protestants have perished at Nismes, and that sixteen thousand have fled to the mountains of the Cevennes, where the mountaineers, who are Protestants, have resolved to avenge their cause against the barbarous Catholics. The poor old pastor, Desmond, was a most

worthy character, whose locks were covered with the snow of eighty years. The Catholics have two objects in view: plunder is one, as the Protestants at Nismes are very industrious and rich; and a strong inveteracy against the religion of the Protestants, is the other, *which has been restrained from breaking out since the first expulsion of the BOURBONS.*"

The following is a translated Copy of a Letter from a Protestant Minister in France, to his Friend, residing in one of the British Dependencies.

"MY DEAR SIR,

August 5, 1815.

"I AM persuaded that, notwithstanding your silence, you will not refuse to render any service in your power to the poor Protestants in France.—*Ever since the return of Lewis*, they have not ceased to insult them: they are mostly rich, and riches is a great crime in the eyes of the *canaille*. They think they may assassinate us, in order to enjoy our property. In such a manner is the spirit of Belial manifesting itself, that a second scene of St. Bartholomew is not impossible—certainly among many it is eagerly desired.

"*The Bourbons know not how to refuse any thing to the priests.* They begin by asking for an extirpation of heresy—they will finish by obtaining it—and we shall be ruined."

THE following extract is translated from a *Thanksgiving Sermon on the General Peace, preached in the Consistorial Church at Montauban, on the 3d of July*

1814, by the Rev. DR. FROSSARD, Dean of Montauban. It will serve to show the readiness of the French Protestants to accommodate themselves to the existing Government, and that their Ministers, instead of being obstinate Bonapartists, ventured boldly to stand forward as the panegyrists of Lewis XVIII. and recommended the warmest attachment to his government and person. Many other sermons, of a similar kind, were preached in the Protestant churches on the restoration of the Bourbons. The language may appear flattering; but it is well known that the French people, and *even the Protestants*, in the midst of their greatest sufferings, always displayed the most extraordinary attachment to their *legitimate Monarchs*.—EDITOR.

“Peace will produce a second effect, of which our hearts will know how to appreciate all the advantages; it will draw closer the cords of respect and love, which bind us to our excellent Monarch—we have proved it. By the supreme interposition of Providence, the virtues of Lewis have been the means of delivering us from the scourge of war; they have induced the Allies to restore peace to France. What a sublime prelude to his august functions! what a high demonstration of the rectitude of his understanding, and of the excellence of his heart! what a guarantee for what we have to expect in future from the influence of his virtues! In fact, scarcely two months have rolled away since his return into the bosom of his people, and he has already effected the greatest things to promote our happiness—he has delivered us from the yoke of the Foreigner—he has disarmed the homicide war—he has directed all opinions towards a common focus, the love of the country, and of the King. Far

from encouraging any animosity, or favouring any party, he has calmed every passion, pardoned every fault, forgotten every injury, and submitted every claim to the examination of impartial justice. He has done more, he has laid the bases of a legislation, the more wise and paternal, as it is the fruit of forty years of reflection, and twenty-five years of misfortunes—he has discovered the greatest firmness in the negotiations which have preceded peace—he has laboured diligently to restore the finances, together with civil, military, and religious order—he has occupied himself incessantly with succouring his people, pressed down beneath the weight of so many arbitrary requisitions—he has established the most severe economy in his house—he has composed his councils of magistrates, equally praiseworthy, both for their talents and virtues; in fine, to render all his children comfortable by his liberal provisions, he has proclaimed liberty of conscience—“that domain of God;” and in permitting us to adore the Lord in the most public manner, with the fervour of a worship majestic in its simplicity, he has openly declared that he has done an act of justice which even surpasses his wisdom and goodness.

“In the midst of so many voices, which bless his return into the bosom of his beloved people, could our hearts remain cold and indifferent? Our hearts? Yes: behold the tribute which this race of good Kings always requires from us—*our hearts!* and must we not wholly give them to so much firmness of soul, to so much clemency and generosity? Our hearts!—and who deserves better to conquer them than a Prince who returns to us, escorted by all the blessings of peace? Yes; our affection will be the more lively, as it will be the inspiration

of a just gratitude ; it will be the more sincere, as it will rest upon the sanctity of our religious principles. Our Monarch, during so many years spent among Protestant people, has had numerous opportunities of convincing himself of their attachment to their Sovereigns, and of their obedience to their laws. Besides, he knew our sentiments—he pleased himself in giving credit to their solidity : he has said as much to our Consistories. Did we not ourselves hear His Royal Highness the Duke d'Angouleme answer us, when we had the happiness to offer him our homage, ‘ THE PROTESTANTS PLACED HENRY UPON THE THRONE—WE WILL NEVER FORGET IT! Ah ! give to God the most ardent expressions of gratitude, that he has placed us under the government of a Monarch, so enlightened, so religious, so benevolent. Let us respect his laws ; let us carefully pay the public contributions ; like him, let us extend all around us the empire of religion and morals : and, since he reigns by peace, and for peace—since the days of our felicity are reckoned by those of his abode among us—since it will henceforth be measured by the duration of his existence : ah ! let us every day solicit heavenly benedictions upon his sacred person ; let us pray God to prolong to the last term of human life, a reign celebrated by so many wise laws—a reign, above all, immortalized by a glorious and durable peace.”

This discourse was preceded by thanksgivings, and followed by *Te Deum*, which was chanted in full choir. After this holy song, the orator implored divine blessings for the sacred person of Lewis XVIII. for his august family, and for the generous projects formed by him for

the happiness of his people. He prayed for his worthy ministers, for the administrative and judicial authorities of that department, for the establishment of civil and religious liberty in all countries of the world, for the pastors of all Christian churches, for the professors and students of the university; and concluded by soliciting the divine mercy for the support of the poor, for the healing of the sick, for the consolation of the afflicted, and for the salvation of all men.

A very numerous auditory, several respectable magistrates, a detachment of *the Urban Guard* and the garrison, and several brave officers in service and retirement, repeated these prayers and songs of praise with the most enthusiastic ardour.

EXTRACT *from* MISS WILLIAMS'S PRESENT STATE
of FRANCE.

“The disorders that have taken place at Nismes, and in the Department of the Gard, show how dangerous it is to suffer the people to exercise sovereign authority. In that province, the Protestants, naturally the most zealous defenders of liberal principles, became the victims of a licentious armed populace, under pretence that they were Bonapartists. This re-action in the South is so much the more to be lamented, that the malignity of faction has sought to injure the Royal cause by insinuating that the commissaries of the Princes favoured these acts of hostility against the Protestants. It would be an offence to the French Government to justify it against such calumnies.”—p. 373. Paris, Oct. 1815.

EDITOR'S REMARKS.

The foregoing extract is of no small importance to confirm a part of the question now under discussion. It comes from the pen of a Lady, once known as a Republican, but who has become *a decided Royalist*. Her evidence must, therefore, have some weight with the partisans of the Bourbons. Now, she admits that the Protestants have become the victims of an armed populace, under *pretence* that they are Bonapartists. This must strengthen the evidence as to the massacre of the Protestants being A PERSECUTION ON ACCOUNT OF RELIGION. She, however, endeavours to shelter the Government from blame: but does she really *think* it is *innocent*? She knows that she dare not say it is GUILTY, or her liberty might be in danger; at least she could not expect to be allowed to remain in France after such an avowal, under the present severe measures which are adopted. But if she really thinks the Government wholly free from blame, her opinion will not acquit it. Had the friends of the Bourbons been "*the victims of a licentious armed populace,*" would the Government then have remained so long passive? Would not some steps have been instantly taken to crush the assumed power of that populace which had presumed to rise up in defiance of its authority? Let facts answer. A man cannot mount a tri-coloured cockade, or wear *a flower* that is in opposition to the lily, nor utter *one word* that is against the powers that be, but he is sent directly to prison, while the Protestants may become "*the victims of a licentious mob,*" and that for weeks and months together, and though they petition the King for relief, still continue exposed to their unbridled fury, and have no means of defence but their own courage!

This Lady says, that "a licentious armed populace," that is, *the mob*, have done the mischief. True; BUT WHO IMPELLED THE MOB? In such cases the *mob* must always perform the dirty work; but let it not be supposed that there are no *main springs* to move this great machinery. Miss Williams admits that it is a persecution from *principle*. "The Protestants, *naturally the defenders of LIBERAL PRINCIPLES, became the victims of a licentious armed populace, under pretence that they were Bonapartists.*" Their *liberal principles* have then endangered their safety. This is worthy of notice. But their *LIBERAL principles* did not endanger their safety under the late government, but only under that of the BOURBONS. Really this is a poor compliment which this Lady pays to her *new friends*.

Extract of a Letter from Lausanne, in Switzerland, where many of persecuted Protestants have fled.

"Lausanne, Oct. 31.

"The letters from Nismes, which had been for some time satisfactory, announce that the most deplorable agitations have again disturbed its tranquillity. The 15th related melancholy scenes—detachments from Bouilliar-gues, and the neighbouring places, had advanced to the gates of the town, to second the factious. THE PROTESTANTS WERE INSULTED—MENACING AND FEROCIOUS CRIES WERE HEARD ABOUT THEIR HOUSES. On the 16th these symptoms of insurrection became still more alarming. At last, in the night of the 16th,

the explosion was dreadful. One Trestaillon* commanded the brigands. Blood flowed in many houses in the city. Mr. Lafond, father of the colonel of that name, a respectable old man, after having defended himself for above an hour, was basely murdered. *The next day the assassins divided the fruits of their plunder.* Several houses had been demolished—several victims had been sacrificed.

“Trestaillon was taken just as he had fired on the commandant of the place, and conducted under an escort to Montpellier with three or four of his principal confidants.”



SUMMARY OF THE WHOLE EVIDENCE.

WHOEVER carefully examines the evidence which is here collected must be convinced of the facts it is intended to establish. No endeavour has been used to make it speak the sentiments of the Editor, by giving detached statements. The facts are too strong to need mere *ex parte* evidence for their support; and could some further information be added, which is now in the posses-

* This is the BLOOD-HOUND, who the author of the preceding Defence asserts was rewarded with the rank of Adjutant-major in the National Guard, for assassinating thirteen Protestants *with his own hand!* Will he now be advanced a step higher? It will not be a matter of surprise to hear of his CANONIZATION at ROME. It is true that he is arrested; but his *second* arrest will probably terminate like *the first*, by releasing him *without punishment!*

sion of several Ministers of various denominations, the most incredulous must be convinced. If a few parts of these statements seem contradictory, this does not affect the general statement. It is not necessary, in any case, that all the witnesses should agree in the *minutiae* of a story, to substantiate its truth. The wise judge, in summing up the evidence, regards those parts which unite together, and directs a corresponding verdict.

It is now admitted, on all sides, that the South of France, and especially Nismes, has been the seat of the most violent proceedings, and that THE PROTESTANTS have been the sufferers. The *cause* of these proceedings is the only point to be ascertained. The question then is, Is it POLITICS, PLUNDER, or PERSECUTION? It is not POLITICS: for, though some witnesses have conceived that politics are mingled with these transactions, the general evidence is, that this is only a *pretence*; and Miss Williams is decided on this point. It is not PLUNDER; for, though plunder has been committed, had this been the object, would the Protestants have been the *only, and the principal sufferers*? In such a city as Nismes there must be some wealthy Catholics; and why have they escaped? If any of these have suffered, nothing has been said about it. And it may be asked, Do plunderers pursue the plundered, and hunt them down like wild beasts? they want the property only, and not the fugitives. Do plunderers roast their victims alive, and commit excesses which are only common to infuriated principle?

It is then just to conclude, that the whole of this black affair is to be summed up as A PERSECUTION; and if PLUNDER has been one object to which the mob have

bent their attention, by directing their atrocities solely against the Protestants, they have deemed themselves more secure in their crimes, and have, with too much reason, relied upon the indifference of a bigoted government, which has at least disregarded the bitter sufferings, the groans, and the persecutions of thousands of its best subjects, because they were not of THE RELIGION OF THE STATE !

The more this business is investigated the worse it appears. These STATEMENTS have convinced many, and the fresh evidence here adduced will, it is hoped, convince many more. Some have called for facts of *a more direct nature*, but it is almost impossible to get more direct facts, unless the cruelties were perpetrated nearer home ; and as for *names*, common sense must dictate the danger which would arise from their exposure. It is this difficulty which prevents many more interesting details ; but fresh evidence is accumulating so fast, on all sides, that, like a mighty rushing torrent, it must soon bear down all before it. The Petition to Lewis XVIII. has indeed been received in silence—the Defence suppressed—the proposal of inquiry in the Chambers cried down—and writers are forced to furnish facts *in disguised hands* ; but BLOOD has a voice so loud that *it will make itself heard*, nor shall *the most exalted criminals* escape the just punishment which the Almighty will inflict upon the heads of ALL TYRANTS !

It is lamentable, that there are to be found some who, after all this evidence, think that our Government have no right to interfere in a matter of persecution, which transpires under another Government. Humanity, religion, and POLICY, all plead for an interference. The

two first are probably admitted ; but the last is a question. Let it, however, be recollected, that *religious persecutions* in France have more than once involved neighbouring countries in *political conflicts* ; and, should the Protestants be driven to despair, the peace of the Continent may again be disturbed, the partisans of Bonaparte join the oppressed, forced to resist by incessant insults and cruelties ; and all those scenes which we have so long been attempting to terminate, once more renewed on the old theatre of war. Such an interference will be a lasting honour to any Government that wishes
 PEACE ON EARTH, AND GOOD-WILL TOWARDS MEN.
 —*Editor.*

THE END.

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THE

FRENCH PREACHER;

CONTAINING

SELECT DISCOURSES

FROM THE

MOST EMINENT FRENCH DIVINES,

CATHOLIC AND PROTESTANT;

WITH

BIOGRAPHICAL NOTICES OF THE AUTHORS,

And a brief Character of those which are omitted.

TO WHICH WILL BE PREFIXED,

An Historical View of the Reformed Church of France,
from its Origin to the present Time.

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*Selected, translated, and compiled,*

BY INGRAM COBBIN.

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Subscriptions received by J. Black, York Street, Covent Garden; J. Conder, St. Paul's Churchyard; T. Hamilton, Paternoster Row; and Ogles, Duncan, and Cochran, Holborn.

THE CAUSE
OF THE
FRENCH PROTESTANTS
DEFENDED
AGAINST
THE ATTACKS
OF
THE CHRISTIAN OBSERVER.

~~~~~  
BY  
THE REV. INGRAM COBBIN.  
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“We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear.”

GEN. xlii. 21.

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THE CAUSE
OF
The French Protestants
DEFENDED.

A most illiberal attack has been made by the Christian Observer* against the "Statements"—so illiberal, that, had it proceeded from a work of minor talent and influence, it would have been deemed beneath the writer's notice. This work is indeed mostly confined to the friends of *The Velvet Cushion*; and while its political prejudices are so strong as to induce it rather *to sacrifice truth than to admit facts* which militate directly against them, the more limited its circulation the better.

An antagonist always discovers his weakness when he is reduced to the low expedient of defending his cause by *scurrilous epithets*. The term *Jacobin* is now employed by the malignant, cunning, and feeble antagonist as a most effectual method of silencing an opponent in every argument which bears any relation to the cause of liberty; but as political discussion is carefully

* *Vide* Christian Observer for November.

avoided in the "Statements," such an allusion, to say the least, is highly indecorous. It was, indeed, impossible to make the Statements without tacitly involving the Government of France in the crime of persecution; but the strongest passage employed with reference to that Government, attributes the existence of the cruelties inflicted on the Protestants in the South of France, and their long continuance, not to the Throne itself, but to *a secret influence behind the Throne*. However, nothing seems to have run in the head of this writer but *Jacobinism*; and so effectually has the Anti-jacobin *mania* seized his brains, that it has quite destroyed every degree of feeling for the unhappy French Protestants. Scarcely a column can pass without introducing the subject. Speaking of the Bourbon throne, he says, "Every art of misrepresentation will be employed to render the possessors of it odious in the eyes of their own people and of other nations. *We* know by experience how skilful in the use of this weapon is that *Jacobin* party, still so numerous both in France and England; for, so successfully has this country been assailed by their misrepresentations and calumnies, and so inefficacious have been our efforts to repel them, that the name of England is, even at this moment, most strangely

associated, by the general population of France, we may even say, of the continent at large, with whatever is insincere and hypocritical in profession, and selfish and base in policy." A few words about this by and by. "It was to be expected," observes the writer, "that the partisans of *Jacobinism* would leave no means untried to bring the Bourbon race into general discredit. *They* have accordingly laboured, and in this effort they have been but too successful, to connect the atrocities which have recently taken place in the South of France, with the Bourbons, and to ascribe them to the persecuting spirit of the French Government, as their origin." Alluding to the introduction of the Summary of the Persecutions of the Protestants, the angry writer concludes that it is done the more effectually to bring down the odium of the present persecution "on the devoted head of Louis XVIII." and asks, "Is not this a striking exemplification of the usual artifices of the *Jacobin* school?" Again he says, he cannot but deeply regret the unjust clamour against the Bourbons, "which has been excited in this country at the present moment—a clamour tending to weaken the hands of the French Government, to diminish the just influence to which the voice of the British Public is entitled, and to

serve the cause of *Jacobins* and Revolutionists.”

“ They”—“ those benevolent individuals who have seen it *their duty* to publish a series of strong resolutions on this delicate subject”—“ have lent themselves, as we think, without due consideration, to the designs of those who have only *factionous and party purposes to serve*, by implicating the French Government in the guilt of persecution.” Here are specimens enough on the subject of Jacobinism by the Anti-jacobin Christian Observer, and the sooner such rant is dismissed the better. No man can answer *epithets* unless he chooses to degrade himself by bestowing *epithets* in return. It would be easy to convince the world, that the Christian Observer, if not a *Jacobin*, resembles much something not less odious, and that is a *Jacobite*. But epithets are neither *arguments* nor *reasonings*. It is, however, no very high compliment which the gentleman passes upon several highly respectable bodies who “ have seen it *their duty* to publish a series of strong resolutions on this delicate subject,” to charge them with “ lending themselves *without due consideration*, to the designs of such as have only *factionous and party purposes to serve*,” and to intimate that they are so easily to be led astray by *Jacobins*. If those respectable bodies do not

think it beneath them to notice such a libel upon their judgments and prudence, it must be left with them to vindicate themselves from so foul a charge as being accessories to the crimes of a set of *Jacobins*. Yet one thing must be said in this place—that there never was a question more seriously discussed, or deliberately weighed, than the question of the persecution of the Protestants in the South of France ; and that, after many hours spent in reading documents, and viewing it in all its bearings, the resolutions were adopted in the fullest assemblies almost *una voce*.

Finally, to dismiss the subject of Jacobinism, the Editor pleads *not guilty* to the charge.—This term is applied to republicans, but he is a warm admirer of a limited monarchy ; it is applied to those men who wish to oust the King's ministers, but he has not the smallest wish upon the subject ; it is applied to those who dislike their country, but he loves it as the nursery of toleration—the asylum of liberty—the Goshen of Europe. He venerates its very dust ; for it contains all that is dear and precious to him as a man, a Christian, and a minister. Nor can he view the attack on *its character* in the Christian Observer, and in this very article, in which the writer would make

the world believe, that he, Mr. Observer, is the most loyal of men, without feeling a degree of indignation which he cannot express. With whom has the Christian Observer associated, that he has presumed to say “ that the name of England is, even at this moment, most strangely associated, by the general population of France, we may even say, *of the continent at large*, with whatever is *insincere and hypocritical in profession, and selfish and base in policy?*” Could the blackest *Jacobin* have given a more artful and malignant description of the character of this country? However, the statement is not justified by *fact*. The Editor has had frequent intercourse with foreigners of all nations, and talked freely on this very subject; but he never heard such disgraceful reflections cast upon the English character. They have indeed condemned its policy in the affair of Copenhagen, which the Christian Observer warmly vindicated, and in the taking of the Spanish galleon ships, and ridiculed its liberty because of the existence of the press-laws, and the law, that truth is a libel: but with these exceptions, all foreigners admit that the English character is distinguished by all that is brave in a soldier, all that is virtuous in the Christian, and all that is benevolent in the man. The prowess of their arms, their gene-

rous zeal for the conversion of the heathen world, and their readiness to stretch out the liberal hand to relieve the wretched in all countries, have raised the name of Englishmen to a proud eminence, from which, the remarks of a *Christian Observer* can never cast it down. It is true, an ugly picture of the British people has been lately drawn by a fellow at Paris, who, having broken his parole, was confined for many years in a prison-ship in this country; but it would argue little respect for the British fair to quote such an authority, when the libeller will gravely tell the French nation, that the British ladies are all drunkards, and that they uniformly make it a practice to retire after dinner, and drink a sly glass of brandy! However, let this gentleman be left to Miss Williams at Paris. If she will vindicate her countrywomen with the same zeal that she displays in vindicating the Bourbons from any concern in persecution, they cannot commit their cause into better hands. CHATEAUBRIAND is a man of discrimination, refinement, and learning: his sketch of the English shall suffice to vindicate the national character from this shameful charge of the *Christian Observer*: “With German simplicity, sedateness, good sense, and deliberation, they combine the fire, impetuosity,

levity, vivacity, and elegance of mind, which distinguish the French." If any other opinion is entertained of the British character of an unfavourable kind, it must either be attributed to the causes which have been above stated, as the grounds of complaint made by foreigners, or to the irritated feelings of people yet surrounded by British bayonets, and not to the efforts of any individuals to bring the name of their country into disrepute. Nothing would tend more to do it, than a number of writers broaching such sentiments as those published by the Christian Observer.

Now for the Statements.

In this wonderful age things that would formerly have excited astonishment almost cease to be wonderful, or it would seem "passing strange" to find a work like the Christian Observer pleading the cause of persecutors, and endeavouring to hoodwink the public in spite of the clearest evidence on the subject of the suffering Protestants in the South of France: evidence which has so fully satisfied every body of men who have seriously discussed the matter, that they have acted upon it without further delay, and respectfully carried their remonstrances, and their earnest entreaties in behalf of the sufferers, to the highest authorities. And

let it be recorded to the honour of our Government, that their feelings are widely different from those of the Christian Observer, and they have neither thought it contrary to policy, nor beneath their dignity, to listen to the combined voice of humanity and reason, pleading for the miserable; while such conduct must secure to them the approbation of every liberal mind and every feeling heart. They are not to be deterred from doing an act of justice by such bugbears as the Christian Observer has presented to frighten them, of remonstrances on the Catholic business from France, and Italy, and Spain, and Portugal, and Austria. But, were the danger such as they have insinuated, shall British Christians shun to meet difficulty when summoned into action by such loud calls as those of a brother's blood crying from the ground? *Fiat justitia ruat cælum!*

The Christian Observer indeed admits that the *Jacobins* have been but too successful in this business. "So effectually, indeed, have they succeeded in filling the public mind with the persuasion that these acts of violence and blood have emanated from the bigotry of the Bourbons, that it has become *unsafe to question the truth of the position*. We, however, shall not be deterred by any degree of popular

clamour—even though that clamour should be heightened *by the voices of* MANY *whom we love and venerate*—from declaring, that, after having examined with impartiality much that has been said, and we believe *all* that has been published, on the subject, we remain of the opinion, not only that there is no evidence to prove that the Bourbons have had *the remotest* share in *exciting* or *encouraging* the atrocities in question, but that even the evidence adduced by their adversaries, as far as it has any weight at all, goes directly to their exculpation.”

This is indeed strong language, but it is all assertion without *proof*. As for the Editor of the Statements, he solemnly disclaims all intention of attacking the Bourbons as he would attack *an adversary*: he repeats again, that he is only an enemy to *intolerance*, and hopes ever to remain so, whether he finds it in *Catholic* or *Protestant*. But it is too barefaced an assertion to say that there is *no evidence* to prove that the Bourbons have had the *remotest* share in *exciting* or *encouraging* the atrocities in question. Was not the Petition for royal interference *treated with neglect*? Was not the pamphlet *suppressed* by the Government as soon as published? Has not another since appeared *in reply to the suppressed pamphlet*, of which a

second part is promised, which is allowed *free circulation*? and was not the Marquis d'Argenson *cried down in the Senate* when he attempted to bring the question only under discussion? Would any Government labour under the odium which now attaches to the Bourbon Government, were it not implicated in the guilt of the persecutors, and not try to justify its character from such strong accusations made against it before the eyes of all Europe? Could the Duc d'Angoulême, who has so often visited the South, remain ignorant of the horrible atrocities which were committed there? And yet for *many months* the same evils continue to be perpetrated, without any effectual interposition in behalf of the oppressed by the new Government. *No criminals* are brought to justice. Trestailon, one of the worst, has been *twice seized*, but to this day *we have not heard of his being consigned to punishment*; and in a country where the vigilance of the police can discover the most secret hiding-places of the Bonapartists, and where it is almost omniscient, *the assassin of La Garde yet remains undiscovered*. And with all these *facts* before his eyes, the Christian Observer tells the world that “there is no evidence to prove that the Bourbons have had *the remotest* share in exciting or encouraging the atrocities in

question." *Credat Judæus Apella!* If the public could believe this, they must have a most uncommon share of weakness and credulity.

But it is not enough for the Christian Observer that he should exculpate the Bourbons; he must also *accuse the poor French Protestants* already sinking under a weight too heavy to be borne. "We admit," says the writer, "that *great atrocities have been committed at Nismes:*" wonderful concession indeed! "and we are disposed to believe that *religious rancour* has had a great share in instigating them. The Protestants, indeed, are anxious to prove that their sufferings have been in no degree connected with their political delinquencies. But by the very attempts they have made to account for it, their advocates have admitted the fact *that they were generally favourable to the cause of the Usurper, and averse to the return of the Bourbons.*" How is this proved? Not a word is said by the Observer about the *loyal sermon of Dr. Frossard*, the Dean of Montauban, with the comment on that sermon as given in the second edition of the Statements, long before the expiration of the month, so that he must have seen it, as he had read *all* that was written on the subject—a sermon which plainly proves, that,

whatever the Protestant Ministers thought, *they did not preach Anti-Bourbonism*: and indeed other sermons might have been quoted for the same purpose. But mind the logic here employed: the writer continues: "Even Mr. Cobbin says, the Protestants expected this persecution, and the restoration of the Bourbons was a matter of dread to them for some time before it occurred, as the Catholics had shown such a disposition to persecute on their first return! But when, or where, had this disposition manifested itself? We call for *evidence*." Here it is, Sir.

"It is with grief we learn, that some of the Catholics of France, among the Royalists, are accusing the Protestants of having effected the late revolution, and talk very loudly of satiating their revenge on the return of the King, so that those unhappy sufferers are once more dreading a persecution. Louis could do nothing better than calm their fears, to conciliate their favour. We trust that, should he regain his power, his reign will never be disgraced by the scenes of a BARTHOLOMEW DAY." INSTRUCTOR, July 5. When this article was written, Louis was driven from his throne, on which he had sat only a few months. It seems, then, that the Editor of the Instructor had either an uncommonly *pro-*

phetic eye, or had found out that such a disposition did exist, “during the summer and autumn of 1814,” though the *Christian Observer* denies that such a disposition had at that time shown itself. So that the slanderous accusation of this *Christian Gentleman* must fall to the ground, that the charge was “*first heard of*” when it became necessary for certain persons to blacken the character of the reigning family, in order to extenuate their own disloyalty.” And were it safe to mention names, authority more direct than this could be quoted by the Editor of the *Statements*.

An article has this moment come to hand, which is a complete reply to the *Observer*, and proves that as long ago as the spring of 1814, at the time of the overthrow of the Imperial power in France, indications of the revival of an intolerant spirit filled the Protestants with the most lively apprehensions. It is an extract from a letter written by a Minister resident in England, but visiting France at that period, containing the following accurate account:—“The disasters of Napoleon were followed by his abdication. At that moment I was in the principal city of the South of France,—I heard,—I saw,—I trembled for the consequences; I mixed with both parties, and earnestly prayed

that God would avert the evils I anticipated.—The Protestants naturally sunk into the utmost despondency: terror and alarm filled their breasts. I *heard* it from Nismes: I *saw* and *felt* it at Toulouse, Montauban, and Bordeaux, and many other places. I know that such was their concern, that they even supplicated inferior officers in the common Restaurateurs', to use all their influence through a chain of friends, that their state might reach the Duke of Wellington, whose head-quarters were then at Toulouse, in hopes that, through his representations, the new dynasty might tolerate and protect them. Was it not natural for a people, whose very furniture, and libraries, and children, so forcibly reminded them of their persecuted fathers,—was it not natural for them to dread the return of the ancient family to the throne? Not but that, as a body, they would have cheerfully submitted to their reign, and have respected their laws; but they dreaded the influence of their religion, and the spirit of revenge too likely to be exhibited! Never did I behold fears more operative, or real.

“The Roman Catholics, on the contrary, manifested the most unbounded joy;—they could scarcely confine themselves within the bounds of common decency in some places,

particularly at Nismes; but publicly declared, that the temples of the Reformed would be closed, and their preachers silenced, when Louis returned!—This, of course, applies to the more bigoted part.—Before Louis arrived at Calais, I saw a letter delivered from Nismes, on the Lord's Day, which filled me with horror;—they then dreaded a massacre, and kept watch night and day. A circular letter from Louis, announcing free toleration to the Reformed, silenced their fears,—and, in common with every Protestant Minister in France, I read it with real pleasure from the pulpit at Bordeaux.

“ I saw the tear of gratitude burst from the eyes of assembled multitudes, and I joined them in ascriptions of praise to the Father of all spirits.—Disappointed, but not in despair of future success, the Roman Catholics proceeded to re-establish, in all their splendour, the processions of their Church.—I saw the revival of the *Fête de Dieu*,—and heard the insulting demand, that the Protestants, in common with them, should hang tapestry before their houses in honour of the host;—this they nobly refused, saying, if we begin to concede in little things, greater demands will follow preparatory to a final subjection. The latter part of Louis's reign last year, sufficiently proved the influence

of the priesthood, in the processions that filled the streets with pompous ceremonies, to which France had been unaccustomed for 25 years."

Let not the Christian Observer boast any more, after this, of his *information*, or tell the world that "every part of France was traversed during the summer of 1814, by English travellers, *many of them deeply interested in the religious state of France*," but, "as far as our information has gone, not one of them ever *intimated* that such a disposition (a disposition to persecute) had shown itself."

After denying the above facts, which must now be evident to every impartial mind, the writer condemns the Protestants for *expecting* persecution. Was it not natural for them to dread the storm when they saw the clouds appearing? How would the Christian Observer have acted in a like case?

"But we are asked," says the Observer, "why did not the French Government reply to certain memorialists and pamphleteers, who accused them of favouring persecution? They did what was much more becoming their dignity,—they sent a military force to restore quiet, and ordered their courts to bring to justice the actors in these tragedies. What can be a more convincing proof of the earnest desire of the French Government

to vindicate the right of the Protestants to the fullest toleration, than that their own commander was shot by a miscreant while carrying into execution their orders to that effect?" But it may be asked in reply, why was not this commander sent before? Why was he not better supported with troops? How has it happened that the persecution has always raged worse when the Duc d'Angoulême has been in the South of France? Where are the criminals that have been brought to justice? Where is the army appointed to protect the persecuted, when at this very time nearly all the Protestant places of worship in the South of France are shut up? It may be replied, and it has been said, that this has been done to pacify the mob. A fine protection truly! An army to yield to a mob! Perhaps it will too clearly appear that the temples have been shut up *by orders which they could not resist!* Let the Christian Observer talk no more of *the protection of the Government, when the poor Reformed can no longer meet for worship.* This is a strange kind of protection, and too much resembles that of Charles IX. and Louis XIV!

Every apology is used for these persecutors which the Christian Observer can devise. It is attempted to blend the business with the

London and Nottinghamshire rioters, to give it an insurrectional or political aspect, and then, when the tardiness of the new Government is accused, it is vindicated on the ground of the distracted state of the King's Council, or perhaps the wish of the King's Jacobin Ministry to bring the Royal Family into disrepute.

In reply to some observations in the Statements, relative to the jealousy of the Catholics about the schools in France, and not as a proof of the bigotry of the Bourbons, which the writer in the Christian Observer falsely asserts, he asks, "should *we* like to see a Catholic Clergyman at the head of the Central School of our National School Society?" Why not, if he had the merit of first importing the new system of education from another country? if he abstained, as Mr. Martin does, from teaching his own creed, and does not interfere with the religious instruction and worship of the children? and, if he taught lessons selected from one of our own translations of the Scriptures, as, in the schools at Paris, the lessons are taken from a *Catholic Translation*, reasoning very properly, that it was better to give the Scriptures in any form than in no form at all? Who could object to a Catholic teacher on such a plan as this?

Where would be the danger? The *British System of Education* widely differs from the *National*, so warmly supported by the bigoted Observer, and its glory consists in its adaptation to persons of *all creeds* and *all nations*, because it has nothing to do with sect or party. Away, then, with the imaginary alarm about a Catholic Clergyman at the head of a National School. On this system it would be equally safe, whether under a Catholic, a Pagan, or a Turk. "We can remember the alarm," says the Christian Observer "*(an alarm even now in active operation)*", which the idea even of *Quaker superintendence* diffused over *the whole kingdom*." This is the first time that ever the idea of *alarm* from the spread of *Quakerism* reached the ears of the Editor of the *Statements*. Mercy on us! the rising generation will all be turned into *Quakers*! Mother Church is going to be plundered of all her revenues, to buy broad-brimmed hats and straight-breasted coats for the children. "*ALARM is even now in active operation*." O the wicked Quakers, to spread such terror throughout the whole kingdom! Really this will not admit of a grave answer. However, it would furnish a very *grave* apology for the Bourbons, were they to think proper to suppress the British System in France; for

they might say in vindication, Your own journalists have argued, "Should we like to see a Catholic Clergyman at the head of the Central School of our National School Society?" This is nothing but the blow of jealousy at the prosperity of the British System on the Continent; and though Mr. Martin's name is mentioned in terms of respect, it is only like the kiss of a Judas; for it is evident to every person of common sense, that the whole design of the writer is to undermine the noble fabric which that worthy man has reared, in the midst of the dissipated metropolis of France, with so much industry and prudence.

As for the liberality of the Royal Family of France, since the Christian Observer will drag them into the discussion, all that can be said for them is, that *they have not opposed the System*, and here they deserve some credit. Yet, why should they oppose it? for the system could do them no harm. What support they have lent the deponent saith not, but he knows that if the British and Foreign School Society had not liberally aided the cause from their funds, IT MUST HAVE SUNK FOR WANT OF SUPPORT*.

* It must not be forgotten, with all the gasconade about the Royal patronage of the School and the Bible, that when the proposal of educating the poor of France

The Christian Observer prints in italics, "*The Bible is now read in all the Schools.*" Does he know another fact, that, as soon as the Bourbons returned the first time, a large quantity of Bibles that were sent over to France by some of the Methodist Society, *were burnt at Rochelle by the orders of the Government?* This was asserted at a public Bible Meeting, by a very worthy Clergyman of the Establishment, who laid the blame not to the new Popish Government, but to *the infidel people*, and concluded the statement with, "Shall not God be avenged on such *a nation* as this?" A Reverend Secretary of the same denomination attempted to gloss over the matter by observing, that he had

was first laid before the Royal Government, it remained *dormant* for a considerable length of time, and would, in all probability, still have remained so, if the Government of *the Usurper*, on discovering it among the neglected papers, had not taken it up.

Louis may perhaps be excused on account of the distracted state of affairs; but Buonaparte's Government found no such apology as a sufficient reason for neglecting so good a cause. The *motive* of this good action may indeed be questioned by some, as originating in a design to render the *Usurper's* Government *popular*, but such a motive would readily have been excused by the friends of education, if Louis's Government had had the wisdom to have adopted it.

not received any official account of it, and he thought it could not have happened without his knowing it *officially*. The writer of this reply was assured by a French Protestant minister, that it was *a fact!*

These remarks are unwillingly extorted by those of the Observer, which are just quoted.

There is one paragraph near the conclusion which most strongly implicates the French Government, because, in connexion with *facts*, it shows a breach of faith which is most unpardonable. "The Constitutional Charter," says the Observer, "promulged with the privity, and sanctioned by the express approbation, of all the allies, makes it, in the most explicit manner, a fundamental law of the state, that all Frenchmen, of whatever faith, should be equal in their civil rights; *that perfect liberty of religious worship should be enjoyed by all denominations*; and that not only the Catholic ministers, but the ministers of other churches, *should receive salaries from the state*. What more could be desired than this? And this is the law of France, solemnly instituted by the concurrent voice of the three states of the realm, universally promulged and known as such, and even recognised as such in the new treaty." Now let the Observer be condemned out of his

own mouth; for, in defiance of the stipulation that *perfect liberty of religious worship should be enjoyed by all denominations*, the Protestant places of worship are nearly all shut up throughout the South of France ; and, in defiance of the engagement that the ministers *should receive salaries from the state*, no salary has been paid to them *for nine months past*, and their college, suppressed by the ancient Bourbons, and re-established by Bonaparte, is in danger of again perishing for *want of support* ! Are these facts questioned ? They come from a man who is one of the brightest luminaries of the French Protestant church, and who, if driven out of the ministry by dire necessity, will be a loss bitterly deplored by all who desire the prosperity of that church.

These facts come in the most unquestionable shape; and yet, in the face of such evidence, the Christian Observer pleads like a good Catholic in behalf of the persecutors, and even dares to vilify the poor sufferers !

We are also reminded of the virtues of “ Louis XVI. the mildest of monarchs,” though the writer had a passage from the Rev. John Townsend’s edition of Claude before his eyes, stating the great desire of *renewing the ancient persecutions against the Protestants, even in the reign of Louis XVI.*,” and though he could not be

ignorant that all the children of the Protestants were deemed illegitimate till the latter end of his reign, when, to conciliate the people whose pecuniary aid was wanted to recruit the exhausted coffers of his treasury, he ventured to take off the odious penalty, but even till the last hours of his reign the Protestants could not worship in safety under the eyes of the government of "*the mildest of monarchs !*"

But now let the reader observe the strange conclusion : "After all, we cannot too highly honour that warm and generous ardour which has called forth that expression of feeling, on which we have taken the liberty to comment." Why, then, abuse all the actors in this business as Jacobins, or abettors of Jacobins? Either the censure or the praise must be grossly misplaced.

The conclusions at which every inquirer on this subject must arrive, unless he will obstinately shut his eyes against facts, are,

1st, *That a cruel persecution has existed for some time against the Protestants in the South of France, which did not exist under the fallen Government.*

2d, *That no speedy and active measures were taken by the French Government to stop this furious persecution.*

3d, *That, instead of decreasing, it has arisen to such a height as to oblige the Protestants to shut up their places of worship for want of due protection in peaceably worshipping God, according to the dictates of their own consciences.*

4th, *That, to add to their sufferings, the Protestants have no prospect before them but the ruin of their college and the breaking up of their churches by the dispersion of their friends, and the withholding the salaries of the ministers, in express violation of "the Constitutional Charter promulged with the privity, and sanctioned by the express approbation, of all the allies."*

And, finally, THAT THE CHRISTIAN OBSERVER, IN STANDING FORWARD AS THE APOLOGIST OF THE PERSECUTORS AND THE SLANDERER OF THE PERSECUTED, HAS DISGRACED ITSELF IN THE EYES OF EVERY HONEST MAN, DISCOVERED A PREDILECTION FOR THE POPISH HIERARCHY HIGHLY INJURIOUS TO ITS REPUTATION, AND SHAMEFULLY INSULTED ALL THE BENEVOLENT MEN, WHO, AFTER THE MOST MATURE DELIBERATION ON THE FACTS BROUGHT BEFORE THEM, HAVE NOBLY STOOD FORWARD AS THE PROTECTORS OF THE OPPRESSED AND THE ADVOCATES OF THE UNALIENABLE RIGHTS OF CONSCIENCE.

P. S. An allusion has been made in the foregoing pages to the painful information furnished by a French Minister, whom the writer has denominated one of the brightest ornaments of the Protestant Church. Perhaps the extract quoted in the Third Edition of the Statements may escape the notice of some who may read this pamphlet ; if is therefore inserted here, for their information :

“ Places of worship are shut up throughout nearly the whole southern provinces of France. The flourishing churches of Nismes and Uzes are nearly annihilated.—Although we enjoy a state of comparative tranquillity as citizens, we fear that the Professors of the College cannot long hold out. They have received no salary for nine months, and the time when any part of this may be expected is very far distant ; and sooner or later they must look out for some other means of subsistence, and labour in a less offensive profession.

“ We have yet much reason to be thankful, that we have been hitherto spared and strengthened. So many provinces laid waste—so many houses in flames—so many of our brethren mercilessly murdered—so many pastors without

asylum and without bread! Alas! alas! Still let us adore the incomprehensible, but always wise ways of Providence, with resignation. Let us hope, and let us pray."

THE END.





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